ZION'S HERALD

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

GILBERT HAVEN, Editor.
ALONZO S. WEED, Agent.

BOSTON, MAY 4, 1871.

Established January, 1823.
Volume 48. — No. 18.

"The love of Christ constraineth me!" cries His chiefest disciple, one who never saw Him, one who warmly hated Him, and persecuted His followers. His heart was touched. He saw his sins, and his doom. His heart broke at the sight, and he cried for pardon and peace. Jesus, whom he persecuted, gave him peace in pardon. He rose and followed Him. Henceforth, for forty years, he preached one sermon, "The love of Christ constraineth me." Under every persecution and peril, loss, and suffering, it was still, "The love of Christ constraineth me." Does it constrain you, believer in the belief of Paul? Are you swallowed up in Him? Is He your all in all! What love that was, and is, and shall ever be! It made Him bow the heavens, and come down to this footstool. It made Him an outcast among the outcasts, the fallen below the fallen, the chief in degradation and suffering! It brought Him to death and the grave. That love still burns towards you; for you it breaks forth; for you it still glows. Let it constrain you to be reconciled to Him. Do not reject it. Do not despise it. Heed the holy influence of that holiest passion. Let it urge you, brother, to a warmer devotion. Do not grow weary in well-doing. Do not turn aside to the beggarly elements of this world; how beggarly they are. No rags or broken victuals of the wayside wanderer are so worthless. That money you hanker after, that honor that befools your mind and heart, that pleasure that tickles your soul, how beggarly beside this love of Christ! Fling them all away. Enflame all your heart with this divinest of ardors. Till old age, be a preacher of this love. Ever sing and preach,

> "The love of Christ doth me constrain,
> To seek the wandering souls of men."

Hasten, poor sinner, to this heavenly Saviour. Fly to His outstretched arms. Let His love constrain you. How can you resist? See Him longing for your affection, drawing you by a thousand cords to Himself. Make your peace with Him. Let Him not say, "You will not come unto Me." He must say it if you continue to reject Him. Say, rather, the love of Christ constraineth me. Constraineth you now to love reciprocal, constraineth you to life perpetual beneath His smile.

The Golden Age is already turning its gold to grey, like a brilliant morning followed by a foggy day.

> "As if a morning in June with all its music and sunshine,
> Suddenly paused in the sky, and fading slowly descended
> Into the East again from which it late had arisen."

Its first page last week was badly clouded with anti-christianity. Almost every item bespeaks an unhappy spirit, seeking rest and finding none.

The Methodists seem especially to trouble it, though why that happy people should make it so glum, is not evident, except that they show that the true Golden age is one of faith and joy in Jesus Christ, and that all other ages of gold are not even brass, but bubbles shining for a moment only in the sun of Christ.

It says, "To dismiss a man from a Methodist Conference would be letting him out of a petty province into the commonwealth of Christendom." And yet it is very indignant at a Conference for proposing to grant this liberty. It doesn't like the incident we narrated last week of Father Taylor on Theodore Parker, and even calls it "apocryphal." But the apocrypha may be true, and that story certainly is, as are many more like it. It seems half inclined to believe it, for it breaks out again at the Methodists, "We would as soon sail the Silent River on the record of Theodore Parker as on that of any Methodist since Wesley's day," and getting heated, it cries out, "Would *ten thousand* times sooner trust ourselves upon that record than upon any raft of doctrines the wit and cunning of theologians ever put together."

It is consistent in this preference, as Theodore Parker's record is an exact prototype of its own. But the poor Methodist, though he is "So narrow," "will cling, as becomes his gracious nature, to the narrow path," and "sail the Silent River" amid music of angelic harpers harping on their harps, silent and dark no more, but flooded with light and melody from the throne of God and the Lamb. May the very broad *Golden Age*, abandon its pagan notions, and attain a like joyful assurance of faith in the blood of the Lamb.

The Liberal Christian does not like the doctrine of the divinity of Christ, so spends two columns against it, with this beginning: —

"If the proper Deity of Jesus Christ were the real doctrine of the New Testament, it is not too much to say that it would, in the long run, destroy the claims to credibility of the Revelation ascribed to Him."

What does it say to the proem of John's Gospel, and the letter to the Hebrews? Can any one be more God than He, of whom it is said, "By whom are all things," "Who is the express image of His Person," "The Word was God." This "Word was made flesh, and dwelt among us." All its attempts to show the absurdity of this are as futile as an attempt to deny the existence of stars or man. Until *The Liberal Christian* acknowledges it, it will never accept the Bible in its plainest teachings, nor realize the new birth in its fullness and experience.

The Era compliments highly Bishop Simpson's address at the Roxbury Conference. It especially commends that sentence: —

"'*The Church asks no man to enter the ministry, it simply accepts the men God sends.*' This philosophy bids us pray the Lord of the harvest for laborers."

There is great need of such laborers to-day. We could use profitably in New England alone fifty more preachers. The country needs a thousand. Thrust them out. Pray for their call. Help them to see their call, and to get ready for obeying the call. Every elder should find a new man in his district every quarter.

The National Standard has this good word for our *Quarterly*: —

"*The Methodist Quarterly Review* for April, 1871 (D. D. Whedon, L. L. D., editor), opens with a finely written and very interesting article on 'Edmond De Pressensé,' by Rev. George Prentice, followed by the 'Spectrum Analysis,' second article, by Prof. Rush Emory; 'Wesley and Methodism'; 'The Modern Theology of Holland'; and several other ably written articles, with a full complement of foreign religious and literary intelligence. *The Methodist Quarterly* is probably the best conducted American denominational Quarterly, and reflects credit upon those whom it represents."

It is curious how Providence always provides for the self-destruction of error, by making it logically advance positions that all the world revolts at. False science performs on itself the hari-kari. It executes on itself the Iscariot style of suicide. It rips open its own bowels. Thus Stuart Mill's Materialism grows to Huxley's Protoplasm, and this universal original of being turns out under Darwin, the father of snails, bats, mice, monkeys, and men. So follies rise, and like the teeth of Cadmus, eat each other up. Let them eat.

Rev. Mr. Martineau is one of the bright lights of the "liberal school." Yet his light is but darkness, as is seen in this confession of his. We hope the journals of his cold faith will quote it: —

"I am constrained to say that neither my intellectual preference, nor my moral admiration goes heartily with the Unitarian heroes, sects, or productions of any age. Ebionites, Arians, Socinians, all seem to me to contrast unfavorably with their opponents. I am conscious that my deepest obligations as a learner from others, are in almost every department to writers not of my own creed. In philosophy, I have had to unlearn most that I had imbibed from my early text-books, and the authors in chief favor with them. In Biblical interpretations, I derive from Calvin and Whitby the help that fails me in Crellius and Belsham. In devotional literature and religious thought, I find nothing of ours that does not pale before Augustine and Pascal. And in the poetry of the Church, it is the Latin or German hymns, or the lines of Charles Wesley or Keble, that fasten on my memory and heart, and all else feel poor and cold. I cannot help this."

He can help it. Let him come to Christ as a poor sinner, trust in His blood, and all this rich experience is his.

A thought to think of. *The Pittsburg Advocate* says: —

"The Methodist Episcopal Church, with its great numbers and wealth, 'is to-day one of the feeblest in Christendom for foreign missionary work.' The American Board sent out last year more men than all the Methodists have in foreign lands."

Not till the Foreign and Domestic work is separated, will the former receive the attention it deserves. We have Conferences well organized in all continents. All we need is devotion of officers especially to this work to make them grow rapidly.

Rev. James Lynch, the Secretary of State of Mississippi, is giving his colored brethren this good advice, which his white brethren would do well to follow: —

"Exert yourselves, each and every one of you, to restore peace, order and good will between persons of all classes. It can, it must be done. Indulge no feelings of revenge. It will do no good. It will only make things worse. You have a right to be protected. Demand protection. Give no offense to any one, and seek immediately, through lawful authority, protection, when offenses are committed against you; and if you do not get it, let it be known. Do not encourage ill-feeling between white and black, though you may have been wronged. Make the best of things; pursue the even tenor of your way, as though nothing had happened. Do not leave your homes; stand your ground; throw yourselves on the majesty of the law. This storm will not last long; the calm will come, and through patience, faith and prayer, you will yet have good times."

Trinity, Worcester, had a big day last week, Tuesday, and deserved to have it. Three years ago this Spring, Rev. Charles N. Smith was sent to Park Street. They were talking of building, but with limited ideas, as to position, edifice, and expense. He secured an admirable lot, and has superintended the erection of one of the best churches in the State, or the country. It is an honor to the city, and the Church. The location is excellent, and structure striking. The cost is about $80,000. Over $12,000 were raised at the dedication. Only $25,000 debt is upon it, which the ladies have agreed to pay at the rate of a thousand dollars a year. The services on dedication-day were a jubilee, and deservedly so. No Church has a better right to be happy. May it flourish for ten thousand years. The new minister is as good as the old — he could not be better — and the Church is as good as its ministers. With the other leading society, equally deserving and prosperous, and the lesser lights of the same order in the city shining their best, the heart of the Commonwealth bids fair to be the heart of Methodism also. So let it be.

Bishop Janes startled many thinkers in a remark at the New Hampshire Conference. He said there were more Methodists in Germany to-day than in America one hundred years ago; more in China, more in India, more in Africa. At our rate of progress, where will not Methodism be in these countries and continents in 1971? Give your money now. Sow your seed now, and you shall find it wonderfully multiplied, after not many days.

A FAMILIAR IDYL.

FOR MISS ——.

Dear Friend: if I could step to-day
Upon your cozy English isle,
Victoria's chosen home erewhile,
And hallowed by the Laureate's lay:

Though beauty break from every view,
And one long splendor edge the shore,
I should not pause an hour before
I touched the terrace graced by you.

For what's a Queen's or poet's worth?
The light that lies on land and sea
Resplendent? Dearer far to me
That friendship which outweighs the earth.

Should I not find you — happy chance —
Just where your ivied cottage stands,
Dreaming with hope of Western lands,
Or facing torn and tortured France?

And you could tell of sunny days,
Of chalky cliffs, and spreading downs;
Nature is more than bustling towns,
And country life than city ways.

But hearing now a robin sing,
I wonder if his English mate
May not be hopping near your gate,
A harbinger, with ours, of Spring!

I know the precious charge you hold;
But now, when comes the budding year,
I wish the rather you were here
To see our leafy months unfold;

To watch the coming choir of birds,
And note the lengthening twilight hours,
The miracles of buds and flowers,
And tender shows, too sweet for words.

But you who hear the throstle sing,
And greet the lark's high ecstasies,
May learn to care no more for these,
And spurn each weaker voice and wing.

I will not think it. Home is home:
And, much as other skies may do,
Ours will not reach its sweetest blue,
Nor May seem perfect till you come.

JOEL BENTON.

THE PERILS OF THE MINISTRY.

BY REV. DAVID SHERMAN.

The office of the minister of Jesus Christ is the noblest on earth, whether we look at the authority whence it emanates, at the work to be performed, or the consequences near and remote, to flow from it. The commission is given by God himself; the work is a part of that given to our Saviour to perform in human redemption; and the results are to flow on in an unbroken stream through eternities of unmitigated despair, or of glorious triumph and joy.

In proportion to the dignity and importance of the office, are the dangers that beset the path of those who devote themselves to this department of service. They are the leaders of God's past. The people look up to them for guidance, and expect in them to find a purity and strength able to baffle temptation. The fall of one of them affects their brethren, as when a standard-bearer fainteth in battle. Their defeat is the defeat of the whole host.

That the arrow of the enemy should be directed against persons occupying such a position, is not remarkable. By the fall of one leader, he brings a greater discomfiture to the cause of righteousness, than by the ruin of an army of common men. Hence, it might be expected that he would assail men in the sacred office by fierce and terrible temptations.

That ministers possess some incentives to holiness, and some peculiar advantages for leading a devout life, is quite true. They are surrounded by the sacred vessels, and live, as it were, in an atmosphere of purity and devotion; the tide sets heavenward in that service. At the same time, it is indisputable that these great advantages, this very familiarity with sacred things, may be employed by the enemy as a snare. Always among them, the most sacred matters become common, and as a result, the man of God lays down his watch. Neither the most terrible warnings, nor the most precious promises of the Bible affect him, as in days when more distant from the altar. He is in constant danger of transforming religion from a worship to a mere service, a matter of business, or means to obtain, or a piece of bread.

While a minister is surrounded by some favorable influences, he is at the same time exposed to some peculiar temptations, to guard against which will require constant care and watchfulness. These dangers expose both body and soul, and meet him both in solitude and society.

Like the Apostle, he will need to keep the body under, lest after having preached to others he become a castaway. Much of his work is irregular, and tends to derange and lower the tone of the system. But as new occasions require constant physical exertion, the temptation arises to use some stimulant which will restore the flagging energies of the body, and enable him to perform, with his accustomed vigor. For once it seems necessary, and is used as a sort of medicine, without the design of repeating the experiment. But the next time, nature requires not only the like, but greater aid; having used a staff, she is not able to walk without one. The habit grows, and the man is demoralized. No dram-drinking is so thoroughly condemned in clergymen; they are tempted to stimulate by strong tea, by tobacco, or, worst of all, by opium in some of its forms. The result in all is damaging, and teaches the minister to be temperate in all things, and to keep himself free of the beginnings of such evil habits, which eat as doth a canker, and permit another to take his crown. He who would rule in the Church of God must be master of his own appetites.

With him, a still more important matter is the due regulation of the temper of the soul. Great differences no doubt exist naturally in men in this respect, but much may be done by discipline and grace. If the complexion of the mind may not be entirely changed, the temper may be brought under control of the individual. Great exertions tend to lift the soul to an undue elevation and enthusiasm, when a man may attempt to transcend the proprieties, if not the possibilities of his situation, while on the other hand, there may be a reaction that will, in private, send him down into the deeps of despair and darkness.

If his success becomes visible, he is in danger of pride; if not, of despair or distrust. In the one case, persons gather about him, grateful for the aid he has afforded, and tempt him to think some peculiar virtue resides in him; in the other, in his isolation from human sympathy, he is in danger of thinking he was born, and has lived in vain.

Ministers are exposed to social dangers. It is a part of their duty to mould society, and in order to do so, they must mingle in it, and feel the touch of its various elements. With many salutary influences, they meet others that are deleterious, and that without care, will damage reputation and morals beyond reparation. In these circles they will meet worldly men, very properly engaged in various secular schemes, who may lead them to make the Gospel secondary to some one of these departments of human knowledge, or activity. Woe to the minister when he places science, letters, politics, or money-making before the Gospel of Jesus Christ.

We live in an age of pleasure-seeking, where men study hard to fill up life with magnificent trifles. That minister is popular who approves their style of life, and joins with them in their sports; but it is to be feared, the "well done" of his Lord will not be so readily received.

Ours, too, is an age of courteous unbelief. Men gracefully bow out the Lord Jesus. They do not presume to be heathen and reject the Gospel, but no minister of that Gospel should be so rude as to put in the severer features of the system, as they were literally uttered by the Author himself. He may say heaven as mellifluently as he will, but he should never be so wanting in culture as to offend delicate ears with the utterance of so terrible a word as hell. It is only a pious, as well as a brave spirit, that can bear up against this base infidelity, and openly and squarely avow the teachings of his Lord.

The relation of the minister to the female sex, presents another danger. "Converse sparingly with women," was a rule John Wesley gave his helpers, the wisdom of which every succeeding year more fully demonstrates. Many churches are largely composed of females, and the relation of the pastor to them necessarily becomes intimate, so that he needs to make a covenant with his eyes, as well as to ask God to keep his heart when he goes to the house of God. It is true, a heart devoted to the work of God will be on his commands, but the many lapses of even princes in our Israel, strongly commend to us the caution of our Saviour: "Let him who standeth, take heed lest he fall."

The minister travels the enchanted ground. Foes are on all sides. The way is narrow, and the gins of the Arch-deceiver are thickly set. That so few of this class fall, shows the general purity and devotion of the ministry to their work, while at the same time the few cases of moral defection should cause every one to eschew the very appearance of evil.

"MADNESS IS IN THEIR HEART."

BY REV. G. H. BATES.

A terrible thing it is to look upon the marvelous machinery of the mind, being run as it were by a demon; all its powers being expended in the production of the wildest discord of results; just as the engine with an overpressure of steam, and the valves all open, rends itself with its tremendous throes and strokes, without accomplishing at all its proper work. But sadder it is, and more terrible, to see a demon holding possession of the heart.

We can conceive of nothing so bad in itself, or more repugnant to the sublime serenity that exists in God, than heart-madness. Disease may fasten its fangs upon the body, and yet the heart's hope be bright. Its functions may be disordered and destroyed, and its very presence become afflictive to our friends, and yet within there be a vigorous vitality more enduring, more attractive than the precious pearl. But courage dies when the moral canker of sin creeps upon the soul.

Professional men have stated that the principal symptom of mania, is perversion of perception. The patient mistakes friends for foes, and foes for friends.

And is not heart-madness indicated by a similar symptom? Approach a man to inquire after the welfare of his soul, and down in his heart there rises a bitter tide of hate, which in its swelling surge often overflows the lips in biting words.

But he strikes hands with the man who pours poison into his soul, and sings his praises. He receives to his arms the smiling traitor, who buries a dagger in his bosom. He shouts triumphantly in fancied liberty, while the toiler winds about him the strong cords that bind him down to death. And see him, too, considering the objects which surround him. See him playing with the tinseled toys and baubles of earth. See him plucking the glittering fruit of the tree of Pleasure, that crumbles in ashes in his mouth. See him robing himself in the ragged mantle of self-righteousness, and calling upon the world to render homage to the self-crowned king.

He is mad.

Of death, the door that to the waiting soul opens to the brightness of eternal deliverance, he is afraid; to him it seems like a leap in the dark — a plunge he knows not where — and all its dread possibilities are pictured in ghostly characters upon his tortured brain.

He is mad; and is there no hope? Angel choirs are answering, "Yes, in Bethlehem." They sing, "Peace on earth and good-will to men" in Salem's King. And He has said, "Be of good cheer;" "These things I have spoken unto you, that IN ME ye might have PEACE." O, troubled soul, in whose heart beat and break the surging waves of an angry sea, let Him who calmed a troubled Galilee, speak peace to you. Come to Him, fall at his feet, and you shall hear the Saviour say, "Son, arise! Go in peace, and sin no more."

LEAVES FROM A CHAPLAIN'S LOG.

I. — A DAY OF PERIL.

We are three days out. At 4 o'clock, P. M., our ship, the U. S. S. L——, bearing the flag of Rear Admiral L——, was close-hauled on the starboard tack, and just emerging from one of those sudden squalls which seem to find their peculiar home in the Gulf Stream. With the first signs of clearing, most of the officers went on deck for a change of air, and to take a look around. The sea was running high, and the ship plunging through it at a rapid rate. Lieut. DeL—— had the deck. Everything looked snug aloft. Four men held the wheel. We were congratulating ourselves that we should soon get beyond the region of squalls, when a sharp cry from the quarter startled us. "A man overboard, sir!" Immediately came order after order in quick succession.

"Hard down!"

"Hard down it is, sir."

"Let go the life-buoy!"

"Clear away the life-boat!"

"All gone, sir!"

"Main clewgarnets and buntlines!" "Weather main braces!" "Look alive there!" And the men hastened to their stations. "Haul taut!" "Up mainsail!" "Brace aback!" and the ship was "hove to" with the maintopsail to the mast. "Messenger boy, report to the Admiral and Captain, A man overboard!"

Meantime, we had all crowded aft, and stood watching that black speck, far astern, as it rose on the wave, and almost holding our breath as it disappeared.

"Who is it?"

And one of the men who was aft at the time, replied. "It is R——, sir. He was hauling in the logline, sir, and leaning on the pivot-gun post, sir, and it fell, and he went over." The life-boat was soon lowered, with Ensign T——, in command. The men "gave way" with a will. Then followed those earnest moments on which life or death was hanging, and our words were few. Every eye followed the boat, and measured the distance between the black speck and it. Suddenly an officer who was watching the man with a glass, exclaimed, "He has caught the life-buoy! He is safe!"

Yes, there he was! We could all make him out now, clinging to the buoy. Safe, thank God! as long as he

clung to it, and we knew he would not loosen his hold. And that feeling of relief, which no words can describe, came over us. We breathed again. The blood resumed its accustomed channels. Shortly after, the boat picked up the man and the buoy, and the Admiral and Captain coming on deck, the order was given to fill away, and stand down to meet the boat.

While walking slowly up and down, pondering the perils and changes of life at sea, I was startled by an unusual sound, and looked up. The wheel was spinning round like lightning, and a something going over it. A heavy thump against the deck on the other side, and a quick order, "Take that man below!" explained the matter. The wheel had got away from the four men holding it — "got adrift," they call it — from excessive pressure on the rudder, and righted itself. One of the men, an old quartermaster, held on, and was flung over it. Fortunately, he was only stunned, and came to shortly after; a narrow escape, however, from instant death. He remarked, "It was like being shot from an eleven-inch gun, sir."

The Admiral afterwards told me that he, too, barely escaped an imminent peril. A heavy block fell from aloft, from the mizzen-rigging, as he was stepping on deck from the companion ladder, and almost grazed his head.

Dangers have been thick about us all the day, but out of them all we have been delivered. There are thankful hearts on board the ship to-night; for here and there in our company are found those who are wise; and who, observing these things, see therein "the loving kindness of the Lord."

MABEL'S WARFARE.

BY HER FRIEND.

XVIII.

"Every real life is a story, were it only told."

Mabel was dreaming peacefully of home and home affairs, when a hand was laid upon her shoulder. She started instantly up, and, finding Mrs. Mendal with a message from the doctor, at once rose and dressed. "Is he very much worse?" she asked.

"I believe they think him dying," was the reply.

Mabel shivered. The rush of the near waves of that unseen river always strikes cold upon the mortal heart. And here was one going down into the stream who had none on whom to lean.

One glance at Montrose told Mabel that he was no longer delirious, and the awful change which had come over that handsome face told he was indeed going. A pang shot through the heart of Mabel, and, as the dying man faintly smiled on her, and held out his hand, she forgot everything but that he had been dear to her, and was now in mortal need of the help of the one only Friend that could save.

"Am I forgiven?" he said, in slow accents.

"By me, yes. But think not of me; think of your own soul, for you are dying."

She heeded not the signs and checks of the doctors. There were two now in the room. She cared not for them. There was but a moment left for poor Montrose. Should she let him pass, unknowing, into the presence of the Judge? no more the Saviour after the impenitent sinner has died.

"Dying?" echoed Montrose, with surprise and fear. His eyes started wide open, and turned wildly on the doctors.

"Do you say that?" he asked.

They hesitated.

"It is so," said Montrose. "Do not seek to deceive me. I feel it. The end has come." He firmly compressed his lips, and, resigning the hand he held, folded his own over the coverlet, and lay with closed eyes, a pained, hopeless expression on his face.

"Do not go so! O, do not! You know the way. We sat often side by side, while it was faithfully pointed out to us. There is no other hope, and your time is short. I cannot bear to see you going without Him!" said Mabel, in deep distress.

Montrose opened his eyes, looked gloomily into hers, and said, —

"The Lord Christ; I know that you believe on Him; and it may be He is all that you think He is. In any event it is well with you; but I have not yet decided what to think of Him."

These were the last words Montrose ever uttered. Having said them, he again closed his eyes; and whether he was conscious of anything further that took place in his chamber, no one could tell. He opened them no more, nor made reply to any. When his wife, learning that he was dying, ran to him, and sobbed and moaned upon his bosom, he lay passive. Not a quiver of the eyelid, not a motion of limb or feature, revealed that he heard or knew. But through all, and until his face was hid from sight in the coffin, he wore that same piteous, friendless, hopeless look, which it took on at the conviction that he was done with life. There was no agony, no horror, but the pathetic clay seemed sorrowing for its lost mate, the unrepentant spirit.

Should we not be proud, we human creatures? "Why do not you reside with some of your relatives?" once asked a doctor of divinity of a poor woman, who, from ill health and various misfortunes, was almost going down in the struggle to support herself.

"My mother's relatives are not situated so that it would be best for me to live with them, and with my father's I do not wish to live. They are rich and proud."

"They may be none the worse for being proud," was the reply of this minister of the Lord Jesus. "I am proud myself."

"What of?" was the abrupt question of the rather surprised, and not at all pleased woman. "What of? of your soul, full of sin, or of your body, that the worms will eat?"

The doctor of divinity made no reply. He probably did not like to view things in that light. But it were well, especially for such as pride themselves on personal beauty and attractiveness, sometimes to consider the sort of material out of which they are made. What if you are smitten by lightning, or by the sun, or by fevered disease, that you suddenly die? How do all who admired you, make haste to "bury you out of their sight."

Poor Montrose! So handsome but yesterday, so graceful, so engaging, and such a perfect model of a man of the world; always clad with the most exquisite taste; always fastidiously neat; his garments and his person fairly odorous of freshness and cleanliness. And yet, O Mabel! it was one more pang added to all your heart had known, that this being, once seeming to your young imagination the incarnation of sweetness, as well as of all else lovely and excellent, should have needed to be hastily committed to the grave.

He died at noon, and the next morning he was buried.

Poor Montrose! as he lay in his coffin, already sealed away from sight, over his head there bloomed yet freshly the little flower which he had brought in. Mabel, looking upon it, felt her heart shaken, and, bowing her head, she wept. Alas! that she dared not think, yet could not help thinking, of that departed spirit; of the time when next she should see that sad and hopeless face. Montrose was in the hands of God; and there Mabel tried to leave him. Have any of my readers ever been called to a similar struggle?

[To be continued.]

TO A YOUNG PHYSICIAN.

BY JOHN G. WHITTIER.

The paths of pain are thine. Go forth
With healing and with hope;
The suffering of a sin-sick earth
Shall give thee ample scope.

Smite down the dragons, fell and strong,
Whose breath is fever fire:
No knight of fable or of song
Encountered foes more dire.

The holiest task by Heaven decreed,
An errand all divine,
The burden of our mortal need
To render less, is thine.

No crusade thine for cross or grave,
But for the living man.
Go forth to succor and to save
All that thy skilled hands can.

Before the unveiled mysteries
Of life and death, go stand
With guarded lips and reverent eyes,
And pure of heart and hand.

So shalt thou be with power endued
From Him who went about
The Syrian hill-paths doing good,
And casting devils out.

That holy Helper liveth yet,
Thy Friend and Guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee!

AMESBURY, *Mass.*

THE WORK DONE INSIDE.

One of my friends is a very earnest, shrewd man, who seems always to know how to do the best thing at the right time. One day he was passing a gin-shop in Manchester, England, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street, and, entering a grocer's shop, addressing the master, said: —

"Will you oblige me with the largest sheet of paper you have?"

"What, my friend? What's the matter?"

"O, you shall see in a minute or two. Please let it be the very largest sheet you have."

The sheet of paper was soon procured.

"Now, will you lend me a piece of chalk?" said my friend.

"Why, *whatever* are you going to do?"

"You shall see presently." He then quickly printed, in large letters:

"SPECIMEN OF THE WORK DONE INSIDE."

He then fastened the paper over the drunken man, and retired a short distance. In a few moments several passers-by stopped and read aloud, "Specimen of the work done inside."

In a very short time a crowd assembled, and the publican, hearing the noise and laughter outside, came out to see what it was all about. He eagerly bent down and read the inscription on the paper, and then demanded, in an angry voice, "Who did that?"

"Which?" asked my friend, who now joined the crowd. "If you mean what is on the paper, *I did that*; but, if you mean the MAN, *you* did *that!* This morning, when he arose, he was sober — when he walked down this street, on his way to work, he was sober — when he went into your gin-shop he was sober, and *now* he is what *you* made him. Is it not a true specimen of the work done inside?" — *Rev. Charles Garrett, in Band of Hope Review.*

BE NOT DECEIVED. — Nature has no forgiveness; Providence has no forgiveness; Revelation has forgiveness only on conditions. It is of no use, it can be of no use to us either here or hereafter, to attempt to practice a deception on ourselves. We must take God as we find him, as he presents Himself to us in Nature, in Providence, in the Word, and not as we would make him over to suit our desires. "Be not deceived. God is not mocked: for whatsoever a man soweth that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption, and he that soweth to the Spirit shall of the Spirit reap life everlasting."

Christ was full of mercy, his mission was a mission of love; but you can find nowhere in the Bible more terrific representations of the hopeless, eternal miseries of the wicked in the future life than those which are ascribed to Christ in three Gospels. If these representations are not truthful, from what source shall we correct them? From Nature? But Nature is altogether more relentlessly and hopelessly severe than Christ. Christ offers pardon and life to all who will accept Him; but Nature has no pardon for any transgressor. From Providence? Look at the history of mankind, at the condition of the human race from the beginning to the present time. Does that look like an indiscriminate "slobber of mercy," (as we recently heard an energetic layman express it) on the part of the Creator and Ruler of men? Nothing of the kind. O, the unspeakable, sickening miseries of men in every generation in consequence of their habitual violation of God's laws! And just so long as the violation lasts, the suffering will also last. And the violations will last just so long as there are immortal creatures who allow themselves to be ignorant, careless, or ill-disposed. — *Christian Union.*

Many folks think Lincoln only a goody, who, by virtue of his simplicity, brought everything to pass. *The Springfield Republican* sets him in another light, as a shrewd, and not over charitable man, who knew how to play on human weakness, for personal and general ends. It says, in reply to his being only a simple-hearted, "good" man.

"The truth was, he was one of the shrewdest politicians that ever lived in America. If he had much of the harmlessness of the dove, he also had more of the wisdom of the serpent. Those experienced and astute politicians, Cameron, Seward, and Chase, were his toys, and not his masters. The man who influenced him most in the cabinet, was probably Stanton, and that through his great force and vehemence of character, backed by an honest independence, which Mr. Lincoln recognized and respected. Mr. Greeley said of Mr. Lincoln, after a long interview during the war, that he was 'the cunningest man in the United States;' and a writer in the *Tribune* now, probably Mr. John Hay, so long the President's private secretary, recalls a remark of his old chief, which comes very much to a confession of the same thing, and shows how subtly he dealt with the men and the questions that pressed themselves feverishly upon him, and yet also how low in some respects was his estimate of human nature, and of the means by which government was to be administered. On closing a protracted local squabble with a brilliant compromise, as Mr. Hay testifies, Mr. Lincoln remarked, 'all there is of honest statesmanship consists in combining individual meannesses for the public good.' Few leaders of a party or administrators of a government more fully recognized the Divine order, or appealed more confidently to the principles of Divine justice, than Mr. Lincoln. But he also played with a master's hand, both for his own personal purposes, and for what he believed to be the good of the country, upon the ambitions, and corruptions, and meannesses of men."

Tyerman's new Life of Wesley says, that Thomas Maxfield was not the first of Wesley's lay preachers. Maxfield was not converted till May 21, 1739, yet in June of the same year, John Cennick, the converted Land Surveyor, was employed by Wesley in preaching to the Kingswood colliers. Cennick, though not an educated man, essayed poetry, two of his hymns commencing:

"Jesus my all to heaven is gone"

and,

"Children of the heavenly King,
As we journey let us sing."

These hymns were very popular — and for that matter are yet popular with the masses — but they never passed muster in the critical eyes of Wesley.

JESUS SOUGHT HIM. — A Chinaman, Yam Sing, on his examination for membership on experience before the Baptist Church, San Francisco, in response to the question, "How he found Jesus?" answered, "I no find Jesus at all; he find me."

The Family.

OUR DEAD.

Nothing is our own; we hold our pleasures
Just a little while, ere they are fled;
One by one life robs us of our treasures—
Nothing is our own except our dead.

They are ours, and hold in faithful keeping
Safe forever all they took away,
Cruel life can never stir that sleeping;
Cruel time can never seize that prey.

How the children leave us! and no traces
Linger of that smiling angel band;
Gone, forever gone, and in their places
Weary men and anxious women stand.

Yet we have some little ones still ours;
They have kept the baby smile, we know,
Which we kissed one day, and hid with flowers,
On their dead, white faces long ago.

Is love ours, and do we dream we know it,
Bound with all our heart-strings as our own?
Any cold and cruel dawn may show it,
Shattered, desecrated, overthrown.

Only the dead hearts forsake us never;
Love that to death's loyal care has fled
Is thus consecrated ours forever,
And no change can rob us of our dead.

—*All The Year Round.*

A JEWEL SET IN SAND.

BY OLIVE THORNE.

SECOND PAPER.

What do you think of the idea of putting a schoolhouse in the very noisiest part of the city, among all the workshops, where men are hammering on copper all day long? Where teacher and scholars have to bawl at the top of their voices to be heard at all?

I don't believe they get errors for whispering in those schools.

One would hardly believe people could be so stupid as to place schools in such places; but these wise Asiatics do that very thing.

All this, however, is about those who live in the city. Country manners are quite different. In the first place, they have no houses, but live in tents. That's very nice, or, at least, not very bad, in the summer; but in winter it is quite a different thing. Then they have to set up the tent in a sheltered spot, double the felt tent cover, and, more than all that, wear very thick, wadded clothes.

No doubt you boys think it would be grand fun to live in a tent; to get up in the morning, pack up your house, and few cooking utensils, load them on to camels, and wander off all day. When you found a nice spot, stick up your tent again, eat your supper, and go to bed under the stars. So it is very pleasant, especially if you don't have to do the work; but after weeks and months of such life, it must get very tiresome.

And, besides, there's another thing might happen to you if you were there. A neighboring tribe, stronger than yours, might swoop down on you in the night, and carry you all off to be slaves. You wouldn't like that very well, especially as the slaves, besides having to do all the work, wear chains on their wrists and ankles all the time.

The most valuable thing these wandering Tartars have, is the camel. The wonderful animal, called the ship of the desert, so long, and lean, and homely, yet so patient, contented and faithful! A child can make a whole herd of them lie down or get up. They will kneel just where they are ordered, and never move all night.

When there is danger about, the camels are made to kneel in a close ring, with their heads out, and the people and goods are safe inside the ring. The camel is quick to hear an enemy, and gives his master notice by a peculiar noise. He will live on thistles and briars, and go a long time without water. Without the camel, men could never live in the desert.

You would laugh to see a desert dandy. He wears a coat made of the skin of a fox-colored horse, with the horse tail hanging from his neck for a tassel, and if he is very elegant, he wears his hair in long curls, hanging down his back. They think this long hair adds to the dignity of their appearance on horseback.

They have some very funny customs. For instance, they are not allowed to spit on a fire, or blow out a light; and I believe they'd rather die than make a sudden motion of hands or feet. They feel something like the Indians you have probably heard of, who saw some young Americans play ball. They asked if the young men were *paid* for such work.

"Why, no!" was the reply.

"Then why not make servant do work?" asked the puzzled red men. They could not imagine any pleasure in so much running.

Another singular custom is, that when a person is dying, every one of the family leaves the tent, and the dying one to the tenderness of strangers.

Life isn't of much account there, any way. If one offends a great man, or even a neighbor, all the offended man has to do is to cut off the offender's head with his sword, and that's the end of it.

For the first few days of a baby's life, it is kept smeared all over with butter. Delightful object to tend, I should say. And when a girl is married, she is bought from her father for a regular price, according to the means of the buyer.

On the whole, though the Asiatics look upon the United States as a very baby of a nation, and an impertinent baby at that, I think I would prefer to live in the nursery with it, than even in the "Jewel set in Sand."

ON THE STREET.

Fathers, mothers, do you know that your children are in danger by being allowed on the street evenings. No parent should allow a child to be in the habit of going out alone evenings; the temptations which assail young people are so numerous, that unless parents are watchful, ruin will be the result. Boys and girls make appointments on the street corners, and if nothing worse is done, the conversation is far from being pure. Girls going out alone evenings, make acquaintances that they would make nowhere else; and there is a class of men on the watch for every new face, and your daughter, reader, may be their next victim. On the cars, on the boats, these creatures are on the watch, always glad of an opportunity to get a seat near a lady alone, making conversation on any pretext, and if your daughter happens to work in a shop, she will be followed, her hours of arrival and departure noted, and men will strive in some way to become acquainted.

The streets of a great city tempt our boys and girls away from the path of virtue. Parents, know when and where your children spend their leisure time, either day or evening—even in the day time Satan has his agents at work. Clairvoyants lead girls astray; refreshment saloons are used for appointments, and even the church, the prayer-meeting, and the Sunday-school are used as places for unprincipled men to meet girls. It is high time that the Christian people of the day should think of this matter. It cannot be winked out of sight; it exists, and many parents can trace back the beginning of the ruin of their child to an evening spent on the street. Parents, know where your children are; don't always take their word for it. Deception is often used, be sure your children begin right. Sending them to meeting will not save them; they may not go. Know just where they are. When our young men are being ruined by scores, and our young ladies are being led away to gratify the desires of polished, accomplished rogues, it is time our Christian people awoke to the responsibility of the hour.

SAMOTH.

INDIA ITEMS.

Mr. Seward, in making his tour of the world, has landed in India, and is welcomed by the English connected with government. One English editor predicts for him a pleasant time here; says that Mr. S. was a friend of England, and will be again, but that in the "Slaveholders' war he thought England did herself no credit, and was not far from right."

Rev. William Taylor is still working with us with great success. At Lucknow, where he first commenced, the work is going forward gloriously, under the direction of Bro. Thoburn. Our Church has risen from a small, weak class, to a strong, living, working church of God. Bro. Taylor only gave the work a start, but the little fire kindled is burning, and spreading constantly. The last news is of the conversion of the *Brahmo Preacher*, a friend of their great leader, Keshub Chunder Sen, who was lately in England. This Lucknow preacher, a leading man among the Brahmos, was convinced that Christians had a heart religion that Brahmos knew not of, and was led, through the earnest efforts of other Bengali converts, to seek this heart religion. He was so powerfully converted that he had no doubts left, and wrote to his leader, Keshub Chunder Sen, at once, that he had found a "living Jesus."

There is a wonderful stir in the camp of this Brahmotheistic Church, who suppose themselves far in advance of Christianity. The idea that one of their chief leaders, one of their most enlightened men, one of their best preachers, should leave this advance liberal faith to seek and find what he could not find in Brahmoism, we rejoice and shout Hallelujah!

Bro. Taylor is now with us in Moradabad, and everywhere souls are being converted. You will hear from this work again; we are now in camp, going among all our little churches.

E. W. P.

When fish are rare, even a crab is a fish.

One of the sublimest things in the world is plain truth.

Four things are grievously empty: A head without brains, a wit without judgment, a heart without honesty, and a purse without money.

MAINE ANNUAL CONFERENCE.

The Maine Annual Conference commenced its forty-seventh session in Chestnut Street Church, in the city of Portland, Thursday morning, April 27, Bishop Ames presiding.

On Wednesday evening, the brethren of the Conference held a reunion prayer-meeting in the vestry of Chestnut Street Church. It was largely attended, and was a season of wonderful manifestation of the power of God. As the prayers and exhortations followed each other in quick succession, the Spirit of God came down, and the place was filled with His presence. We felt, as we listened to the earnest words of our brethren, that truly it was good to wait upon the Lord.

At 9 o'clock, Thursday morning, Bishop Ames entered the Conference room. The 275th Hymn was sung, after which the Bishop, assisted by two Elders, administered the holy Sacrament to a large number of communicants. Rev. P. Jaques, Secretary of last year, called the roll of Conference, and seventy-six members responded to their names.

Rev. P. Jaques was elected Secretary, and Rev. A. S. Ladd, Assistant Secretary, K. Atkinson, Statistical Secretary, and A. W. Pottle, Financial Secretary. The Standing Committees were nominated by the Presiding Elders and confirmed by the Conference.

Eight o'clock was fixed as the hour of meeting, and 12 o'clock the hour of adjourning. It was afterwards voted to devote the first hour to religious exercises. The Conference ordered a draft of thirty dollars on the Chartered Fund.

Dr. Webber presented a plan designed to promote the temporal welfare of the ministers of the Conference, which was referred to a Committee.

The Bishop presented an estimate of the expense of the next General Conference, four hundred dollars of which is assigned to Maine Conference. The matter was referred to the Presiding Elders, with instructions to apportion the amount to the different charges.

The Bishop presented a statement of the indebtedness of the Missionary Society, which was referred to the Presiding Elders, the Committee on Missions.

A. Hatch, Treasurer of the Preachers' Aid Society, submitted his report.

Rev. Messrs. Pratt and Jewell, of the East Maine Conference, Cox, Knowles, and Gould, of the New England Conference, and A. A. Smith, of the Freewill Baptist Church, were introduced to the Conference.

Conference proceeded to the examination of characters of effective Elders. The Presiding Elders presented very encouraging reports of the work on their respective districts.

The case of Rev. M. B. Cummings was referred to a select Committee of three.

Took up the eighth question, Who are the superannuated preachers?

The relations of B. Burnham, D. Copeland, R. J. Ayer, P. C. Richmond, H. L. Linscott, C. C. Covell, S. W. Pierce, N. D. Witham, J. Stone, and A. P. Hillman were continued. The case of G. Hart was changed from superannuated to effective.

Took up the seventh question, Who are the supernumerary preachers. The relation of C. C. Cone and S. M. Emerson was continued. The relation of F. Masseure was changed from supernumerary to superannuated. Rev. L. P. French, of the East Maine Conference, was introduced.

Minutes read and approved. Adjourned.

At 2 o'clock, P. M., Rev. C. C. Mason, of Skowhegan, preached the Conference sermon from Mark xvi. 15: "Go ye into all the world and preach the Gospel to every creature," etc. It was an able presentation of the duty of the minister to preach the *Gospel*, and to *continue* to preach it until the Master shall say, "Well done; come up higher."

In the evening, an enthusiastic Temperance meeting was held, and able addresses made by Rev. O. M. Cousens, Capt. C. Sturtevant, Rev. G. Pratt, of the East Maine Conference, and Rev. J. Collins.

FRIDAY.

The forenoon session commenced at 8 o'clock. After an hour spent in earnest, heartfelt devotion, the transaction of business was resumed.

Rev. E. Shaw, C. C. Whitney, J. Allen, S. M. Vail, A. B. Dexter, N. C. Clifford, T. Hill, J. Armstrong, J. Mooar, and J. P. Weeks, were continued as supernumerary preachers.

Rev. J. Rice was made a superannuated preacher, and J. J. Simpson and Samuel Paine were located. Joseph Nixon, Jr., David Church, James Mason, C. K. Evans, and J. P. Cole were continued on trial.

A communication from Dr. S. M. Vail, now at Frankfort-on-the-Main, extending his salutations to the Conference, and resigning his position on the Board of Trustees of the Boston Theological Seminary.

Rev. Dr. Shailer, and Rev. A. K. P. Small, of the Baptist Churches of this city, and Rev. Mr. Gilbert, Agent of the American Bible Society, were introduced to the Conference.

Who are admitted into full connection? Before examining the candidates, the Bishop addressed them on the duties of a minister. Seldom has it been our privilege to listen to more faithful, earnest, and eloquent remarks than those the Bishop addressed to this class of young men. After the address, the candidates were examined, and C. J. Clark, D. Haleron, O. H. Stevens, S. B. Brown, E. Gerry, Jr., and I. G. Sprague, were received into full connection.

Henry Crockett, and F. E. Emerich were continued on trial. James Cummings was discontinued, he having withdrawn. J. H. Mooers, J. A. Stuart and J. E. Budden were examined for Deacon's orders.

J. H. Pillsbury was made a supernumerary.

Documents belonging to the Conference were referred to a committee consisting of C. C. Mason and S. Allen.

S. Allen, C. C. Mason, and D. B. Randall were appointed a Committee to confer with the East Maine Conference on the question of a Methodist State Convention.

The Committee on Apportionment of Missionary Debt, apportioned $400 to Portland District, $338 to Gardiner District, and $267 to Readfield District.

The expenses of the General Conference were apportioned as follows: To the Portland District, $160; to the Gardiner District, $133; to the Readfield District,

A Committee was appointed on the Publication of the Minutes.

Rev. Mr. Gilbert, Agent of the American Bible Society, addressed the Conference. Adjourned.

At 2½ o'clock Rev. W. S. Jones. of Bath, preached the Missionary Sermon, from the words found in Psalms lxxii. 17. It was an eloquent and able sermon.

In the evening the Anniversary of the Women's Foreign Missionary Society was held. Interesting addresses were made by Mrs. G. W. Taylor, Vice President of the Society for New England, Rev. G. Haven, and Rev. G. Pratt.

LETTER FROM PHILADELPHIA.

BY REV. C. H. PAYNE.

I am in the mood just now to comply with your oft-repeated request, and give your readers a gossipy after dinner letter from this city of Brotherly Love.

Three years' residence here has given me not a little of a native Philadelphian's love for this goodly city. As a city of homes where real comfort reigns, and tables groan beneath the rich gifts of Cornucopia, and art lends her adornments, it is probably unsurpassed, if equaled, by any city in the world.

Not quite so literary as the "Hub," nor quite so "smart" as Gotham, it nevertheless has its advantages over both these provincial towns, and it would be difficult to persuade an old Philadelphia resident that there was any other place on this little planet that could favorably compare with his favorite city of Penn.

Methodism here has numerically a strong force, having within the city corporation boundaries some sixty churches. It must be remembered that this covers a large area of territory, stretching along the Delaware River several miles, and over the Schuylkill, back into the surburban district a dozen miles, or thereabouts. There are, however, at least, some twenty-four square miles of pretty solid brick and mortar.

Of course, comparatively few of these sixty churches are large and strong organizations. But four of them, I believe, are *pewed* churches, so that we are in no immediate danger of excluding the masses from our places of worship. It is also a matter of congratulation that the people flock to our most elegant churches where the pews are rented. The new Arch Street Church, to which Rev. H. W. Warren, of your Conference, has recently been appointed, has a history in which all Methodists may well rejoice. An organization but eight years old, it has to-day the finest church edifice in this city, situated in the very heart of the city — a property worth nearly three hundred thousand dollars, with but a small debt upon it. And what is better, there is connected with it a religious vitality, a fervor and warmth in their devotions, and hospitality in all their services, that attract the people to them, and hold them there, and win many of them to Christ. The chapel was always full, and the splendid edifice, since the day of its opening, has been filled to its utmost capacity, aisles and galleries included. I know of no church in American Methodism that presents a more inviting and inspiring field of usefulness for an earnest minister of Christ.

Bro. Warren will be warmly received, and with a royal church to support him, and a congregation said to be the largest in any Protestant Church in this great city, he will have the largest success. While I cannot but feel a touch of regret at the inexorableness of the rule that takes me after three happy and hard working years from a field so "white to the harvest," I rejoice in the prospect that lies before so worthy a successor.

But the itinerant wheel in its perpetual turning, sets me down in another and not distant field, also inviting, furnishing plenty of work, and blossoming with promise.

Spring Garden Street, my present charge, has a favorable location in a section of the city more recently built, and surrounded by fine residences. It is also a pewed church, about the size of Arch Street, but less costly, being a plain, honest, stone structure; the exterior looking decidedly "Quakerish," the interior really beautiful and attractive. It has a strong and able membership, having for several years past been the banner Church of the Conference in its benevolent contributions. Last year it gave five thousand dollars for the Missionary cause, a sum which, I think, was equaled by no other church in our entire connection, save St. Paul's, of New York. To this it added, the very next Sabbath, eight hundred dollars for superannuated preachers. It gives a cordial welcome to the pastor, providing for him a parsonage, completely, tastefully, I might say elegantly furnished, which for comfort and home-like attractions, is surpassed by none in the Conference, and by few if any within the bounds of Methodism. I should rejoice to know that every itinerating brother and his family had so pleasant a home.

New England, by the way, is well represented in this church by A. W. Rand, esq., and his excellent wife, both from Massachusetts, and I know not how many others. Arch Street, also, has a Cape Cod colony of Hopkinses and Holbrooks and Bagleys, with L. D. Brown, esq., a first-class New Hampshire Yankee, in its Board of Trustees, and Philadelphia Methodists won't object to a few more of the same sort.

Old Trinity, the first pewed church in this city that has had so long a succession of able ministers, and so grand a history until it felt the inevitable pressure of of a down town church, is struggling nobly to hold its prestige, and under its present talented pastor, Rev. H. A. Cleveland, is showing signs of increasing vitality.

Christ Church, West Philadelphia, with its fine new chapel, and a vigorous membership, is flourishing under the able leadership of Rev. R. W. Humphriss, formerly of New England.

Besides these churches which I have specified, there are many free churches with a large membership and full congregations doing good service for the Master.

These Philadelphia Methodist ministers are as earnest and laborious a body of men as you will seldom see, and when you once come to know them intimately, as cordial and brotherly as one could wish. They will receive Bro. Warren with open hands.

If a dozen or two more of your New England ministers were to be transferred to this Conference, and a corresponding number from this vicinity were to take their places, both ministers and churches would feel the throbbings of a new life, and both sections would be mutually benefited.

The Preachers' Meeting, which assembles on Monday mornings, at the Methodist Rooms, 1018 Arch Street, is as large as a good sized Conferences. Its debates are animated and spicy. A liberal sprinkling of laymen may always be found among these clerics, and not unfrequently do they participate in the discussions.

Now that our Conference session is closed, and we are all at our posts of labor, may the great Head of the Church give us and all his people a year of unparalleled success.

Our Book Table.

THE MONTHLIES.

Scribner is well illustrated, and has a fresh collection of fresh matter. George Macdonald, the author, and Huntington and Durant, the artists, have good portraits. "The Yellowstone" is vigorously described with pencil and pen; Charlotte Bronté again, and more fully than ever, depicted in like manner. Dr. Holland talks well. Few monthlies equal, and none surpasses *Scribner's*.

The Galaxy continues "Lady Judith;" describes, from the Southern side, the "Campaigns of Lee;" defends Cupid against the free lovers, in good rhymes of Bayard Taylor; portrays the Duke of Cambridge; has several stories, and substitutes a witty club-room for Mark Twain's memoranda, who subsided, after his assault on the ministers, with great suddenness. It is a good number.

Harper's goes over the "Westover Estate;" tells the story of Punch and Judy, with pictures to match, a bloody story, immensely popular in England; concludes Frederick the Great's life, and is otherwise abundant in just what the masses like, *Scribner* being its chief rival in this line.

The Atlantic opens with a lively gossip of Prof. John Fisk, on the relation of lightning to the witch hazel, and other myths. It abounds in pleasant facts and sound science. Mr. Hinton fully sets forth the present state of the labor question in England and America. "The Campbells are Coming" are sketched, *a propos* of the late union with the Guelphs. They were a wild, Highland tribe, hated of all decent people, till a few centuries ago. They got converted, and their chief in the seventeenth century was the political leader of the Scotch Presbyterians. Their head man was made Duke of Argyle by William of Orange, and the present Duke is the great grandson of John Campbell and Miss Bellinda, a beauty celebrated by Pope, and Walpole, and who would have been much more celebrated, had it been known that her boy would marry a girl in King George's family a hundred years later. "The Capture of Fort Fisher" defends General Butler, and condemns Admiral Porter. It shows that Butler waited for Porter, and lost much good weather, while Porter refused to wait for Butler, but in his absence blowed up the powder-boat and cannonaded the fort, and used up his ammunition. There is no doubt that history will approve this decision of *The Atlantic*. Mr. Fields talks exceeding racily about Hawthorne's last days. He leaves the magazine to Mr. Howells, a good successor to a good predecessor.

Good Words talks of "Coolies," "Love," not one of the coolies, "Upper Scotland," and other interesting themes, well-bepictured.

The People's discourses on the "Migration of Birds," "To San Francisco," "English History," "Versailles," "Battle Pictures on Camel and Horseback," and other good things. It is one of the very best family magazines.

The Sunday tells the story of a "Chance Child and an Ocean Waif;" discusses the "Immutability of God;" describes "America and the Americans;" "The Diet of Augsburg;" "Cowper and his Hymns;" and is a very excellent number and a very excellent monthly.

Good Words for the Young is full of pictures and stories, crowded and recrowded, whereof we shall give a specimen in our next issue.

Our Young Folks, and *Oliver Optic's*, are alike lively and popular.

The Radical begins with an essay on the "Ethics of the Will," by M. D. Conway, which he describes thus: "That which we call our will, is but the average impulse of these faculties and passions in their state of ignorance, and with their downward look; but it is penetrable to the light, it is flexible to thought, and out of it may be evolved that exalted force which is not a will, but a divine passion, like the passion of Christ, a liberty that binds us fast to reason, a love that is filled by the spell of the Eternal Beauty." His portrait is good enough, only there is no way of attaining it but by faith in Christ, and the regeneration of the Holy Ghost. Mr. Higginson gives some unpublished letters of Theodore Parker, valuable, chiefly, as a sign of his ceaseless hate of the Bible and its religion. He says in 1854, "I shall look with much interest for ——'s sermon on the idolatry of the Bible — the sin of our times. But the Bible is a Fetish. We see it laid in taverns and railroad stations, where nobody reads it. The *presence* of the Book is enough." Many there do read it; for all travelers are not of his sort. He didn't like the Chardon Street Anti-Bible Convention, though there he declared himself greater than Christ. His last note is without faith or peace; leaving the country to escape consumption. Jan. 12, 1859, bleeding, and coughing, and dying, he says: "I have much grass down not yet made into hay; I know not if it will ever be got into the barn." And so he went. Prayer is condemned in its true power and order, as we might expect from those who have nobody to pray to, and nothing to pray for. The rest of the number is dull and dangerous.

LITERARY.

MAN AND WOMAN; Their Relations to Each Other and the World, by Henry C. Pedder (New York: Samuel R. Wells), pp. 114, is a brief, acute essay on the most interesting of themes. It claims that each is made for the other; that society is wrong which does not secure each to the other; that marriage should be the state of every man and every woman; that spirituality can only grow in the connubial atmosphere; that woman is the exact counterpart of man, his essential equal and partner in every duty, family or civil. Few books on this exciting theme have in them more of truth, or better expressed, than this little volume.

SIGHTS AFOOT, by Wilkie Collins (T. B. Peterson and Bros.), is a pleasant tramp in the Cornish County, which recognizes the presence and power of Wesleyanism there, though it has but little save sneers for its character and influence. He even finds the American law prevailing there, as these preachers, he says, "are unusually gifted in the art of preaching and singing through the regular Methodist organ of elocution — the nose." If he could be led by the nose to a sounder faith and holier life, it would be a good deal better for him and his readers, both in this world and in that which is to come.

GINX'S BABY. Osgood & Co. reprints this famous satire on British society, indiscriminate and wrathful. Ginx is mad because he has so many children, and threatens to kill the next. It comes, No. 13, despite this threat, and he exposes it. It runs the gauntlet of poor laws and benevolent institutions, and at last commits suicide. It is not applicable to America, nor even altogether to England. For he sneers at the raid of Sunday-schools, which would capture and save Ginx's Baby, even in London. It has no regard for the societies everywhere helping the poor and the outcast. Such a satire is only half true, and more than half mischievous, smart as it is. Yet it may stimulate England to give political rights, for no man so ignorant as Ginx ever went through one political campaign in America, even though it was Ginx himself just arrived from London.

PRUSSIA AND THE FRANCO-PRUSSIAN WAR, by J. S. C. Abbot (B. B. Russell & Co.), tells, in neat style, the story of the great war, and its long beginnings. Frederick and Napoleon the Great, are both properly introduced, as well as their successors. The battles run rapidly along, and are full of excitement. Mr. Abbot knows how to tell a story well, and he tells this very well. Steel engravings of Frederick and Napoleon III. and his family adorn the volume. It is having a large sale.

MEMOIRS OF THE LIFE AND CHARACTER OF REV. LEWIS WARNER GREEN, D. D., with selections from his sermons, by Le Roy J. Halsey, D. D. Charles Scribner & Co. Dr. Green was a leading member of the Presbyterian Church in Kentucky, where he was born, lived, and died. He was a useful man, prominent in all good works, except that which above all Kentucky needed. His sermons are good arguments for Gospel truth, saving this one great deficiency.

CHILDREN'S BOOKS.

HEAT, by Jacob Abbot. Harpers. This youth's book gives vivid pictures of the nature and effects of heat. It is confined to a series of talks and experiments of the simplest kind made on shipboard in a voyage across the Atlantic, by a youth just out of the scientific school, to two lads. It is full of pictures. OUR GIRLS, by Dio Lewis (Harpers), is one of those racy books, the lighter gymnastics of literature, in which Dio Lewis excels, full of wise saws and most modern instances. It is a very entertaining book, and all our girls will find much profit in its perusal.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
The Radical.		
Lessons from the Great Biography, Hamilton,	Carters.	Gould & Lincoln.
Tom Burke "of Ours," Lever,	Peterson & Bros.	
Colenzo's Pentateuch,	Am. News Co.	
Gabrielle Andre, Baring-Gould,	Appletons.	Lee & Shepard, and Noyes & Holmes.
The Bible and Infidelity,	Ziegler.	"
Wood's Household Magazine,	S. S. Wood.	
Medical Journal, Hall,	Hurd & Houghton.	
Good Health,	A. Moore.	
Calvinism, Froude,	Scribner.	H. A. Young.
Wonders of the Heavens.	"	"
Life of L. W. Greene, M. D.	"	"
Heat, Abbot,	Harpers.	Williams & Co.
Mineing Lane, Black,	"	"
Good Words for the Young.	"	"
Little Pilgrim Series, Banvard,	H. A. Young.	
Prince of Pulpit Orators,	Carlton & Lanahan.	J. P. Magee.
Popular Devil Library,	"	"
Problem of Evil,	"	"
Visions of the Vale, Prince,	"	"
Three Little Sisters,	Carters.	Gould & Lincoln.
Dora's Motto,	"	"
Agate Stories,	"	"
Ginx's Baby,	Osgood & Co.	

RATES OF ADVERTISING.

Per solid line, Agate type, first insertion, ... 25 cents.
" " " " each continued insertion, ... 20 cents.
" " " " "Business Notices," first insertion, .. 35 cents.
" " " " " " each cont'd ins'n, 30 cents.

☞ A liberal discount for three months or more.

THE HERALD.

BOSTON, MAY 4, 1871.

TERMS, $2.50 per year. Clergymen, $2 — in advance.

TO READERS AND CORRESPONDENTS. — All leaded articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

THE INSPIRATION OF GETHSEMANE AND CALVARY.

We have considered, thus far, the Inspiration of the Audience, of Independence, of Genius, of Truth, and of the Holy Ghost. The pulpit does not yet stand in all its symmetry, beauty, and power. The inspiration of Gethsemane and Calvary demands our attention. The pulpit should stand beside and beneath the cross. The Saviour exclaimed, "Ye believe in God, believe also in Me." The Apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." If there were power to make a great picture to represent all the events of time, and all the scenes of eternity, the cross, "all stained with hallowed blood," should stand in the forefront of that picture. The minister of Christ who would be thoroughly qualified for his work, must often wander along the banks of the Kedron, walk amidst the gloomy shades of Gethsemane, and pass from thence to Calvary's bloody summit. He must be familiar in mind and heart with all these scenes. The relation of the cross to the pulpit will be a question of perpetual, deep, and thrilling interest. He is to preach Christ and him crucified. Not so much to dwell on the outer circle incidents of the hour of atonement — the literal cross, the nails, the spear, the crown, and the mock worship of the Jews, as to appreciate, to feel, to be inspired by the deep things of God connected with this fearful work of Redemption. Probably, as Christ passed beneath the shadow of God Almighty, he had no thought of the cross on which he hung;

"But when Jehovah veil'd his face,
Unutterable pangs were thine."

Here the minister of the Gospel must become an inner court worshiper. He should feel, so far as it is possible for man to feel, the pulsations of the heart of agony. Standing at the centre, not of the incidents, but of the awful, glorious realities, he should make the people feel the deep meaning of these words of the Apostle. "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled by God!" His appearance in the pulpit should cause the people to exclaim, "Who is this that cometh from Edom, with dyed garments from Bozrah?" He should be, in a new sense, a man of Blood. His manner, thoughts, words, spirit, should all say, "Behold the Lamb of God!" He should come from Gethsemane and Calvary to the pulpit and the people with the all-cleansing blood of Christ on his heart; then his earnest, solemn pleadings will move the heart of humanity towards the cross and towards God.

There is nothing else that the world should so much dread as a Christless pulpit. The spirit of some evangelical pulpits, so called, is simply that of a pure Deism! The world crucified the living Christ, and then built Him monuments! Jesus Christ was put to death by the leading politicians and church members of his day! The pulpit should present Christ as perfect man and perfect God; and this complex being dying for the world. "Great is the mystery of godliness," and it is beyond the power of man to explain it. But one would judge, while listening to some modern pulpits, that there is no mystery about it; that reason and philosophy have taken the whole circle of the knowledge of the Universe, and not content with the vast survey, have made a fearful plunge into the depths of the Godhead, and are thoroughly informed as to all the sublime mysteries of redemption. This tendency of philosophy, falsely so called, can only be counteracted by the real preaching of Christ crucified. It is not to be met simply by rhetoric, logic, and philosophy, but by Jesus Christ himself. It would not be wise to retire to some subterranean cavern, there to demonstrate the fact, there is a sun, and that he is possessed of light and heat; but take your pupils out amidst God's free air, and let them gaze upon the king of day, and they have the demonstration. The pulpit is not to talk about Christ in dull platitudes over which the audience sleeps in a twofold sense; or in rhetorical flourishes which man may admire, but over which angels may weep. It is to bring the bread of life — the living Christ — to the people. The cross must be kept standing right in the great thoroughfare from the cradle to eternity; and every one must be taught that Christ is the only being in whom, and through whom God and man can meet. The pulpit must have more of the doctrine of Christ crucified for sinners. The minister must deeply, earnestly, intensely feel,—

"Preach him to all, and cry in death,
Behold, behold the Lamb!"

It is a great mistake that the preaching of Christ crucified is unpopular. No other theme so powerfully affects the heart of humanity. But it must be the real preaching of Christ crucified. The minister must be in the spirit of his subject on the Lord's day. Kedron must be to him above all rivers; Gethsemane above all the flower gardens of earth; the mount of crucifixion must stand high above all the mountains of the world in its lonely, sublime, and awful grandeur; the star of Bethlehem must exceed the brightness of the sun shining in his strength; and that pure, white flag, on which glows but one star, must wave above all the starry banners of earth. And as the angels said, "Come, see the place where the Lord lay," the very spirit of the pulpit should say, Come, see the place were your Lord died! It must partake of the feeling which led Christ to exclaim: "Father, the hour is come." This final hour of the Son of God must be the Alpha and the Omega of its spiritual, powerful, holy utterances. The first step towards heaven is marked by the blood of the Redeemer, and so is every succeeding step. The pulpit should echo and reëcho with the annunciation, Shiloh has come! Shiloh has come! O the Blood! the Blood!

The Gospel minister thus bedewed with the blood of the cross, can, in God's name and strength, go down to the gates of death, and with the flames of hell flashing in his face, rescue a soul from eternal despair. He can be meek as Moses, patient as Job, impulsive as Peter, calm as John, poetic as David, logical as Paul. This inspiration of Gethsemane and Calvary must be in the heart of the minister — his daily and hourly experience. He must "live in the very atmosphere of the atonement." All the sublime and glorious truths of the redemptive scheme must be eternal realities in his own soul. He must not only be with Christ when he feeds the multitude, or on the mount of transfiguration; but with him in the lonely hour of prayer at the noon of night; with him in the garden, and at the cross. Then he will be inspired with the subject that has been the theme of the poet, the orator, and the Christian minister, from the time "when the first celestial strains fell upon the ears of listening shepherds, as they watched their flocks by night on the hills of Judæa," down to the hour where we now stand. The servant of God who is thus inspired will send back from the dark waters of death the triumphant shout, "Glory to God in the highest, and on earth peace, good will toward men." Amen and amen.

WHAT IS THE REASON?

The Northwestern gives some interesting facts, as to the limited number of our present Bishops, compared with our earlier history. This is its table:—

Year.	Members.	Preachers.	Bishops.
1808	151,995	540	2
1816	214,235	695	3
1824	328,523	1,272	5
1832	548,593	2,200	6
1836	650,068	2,929	7
1844	1,179,443	4,621	6
1852	728,700	4,513	7
1864	923,320	6,821	9
1870	1,367,134	9,193	...

Wilbur Fisk, elected in 1836, was never ordained, deciding that it was his duty to remain President of the Wesleyan University, and Joshua Soule seceded in 1844.

Year.		Members.		Preachers.
1808	one Bishop to	75,997	and	270
1816	"	71,412	"	232
1824	"	65,725	"	254
1832	"	91,433	"	366
1836	"	92,952	"	418
1844	"	196,574	"	770
1852	"	104,100	"	645
1864	"	103,143	"	758

This shows a steady diminution in the ratio of Bishops to the ministry and membership. Why is this? Partly because it is as easy to handle two hundred ministers as it is twenty, if in the same number of Conferences. Our Conferences do not increase in proportion to our ministry and membership. Had it given that table it would have found that up to 1864, at least, our Bishops had increased *pro rata* instead of diminishing. Their chief function is to preside over Conferences. Almost their sole official business is to station the preachers. They can manage the New England or New York Conferences of two hundred and fifty ministers, as easily and briefly as the Vermont of sixty, or the Virginia of sixteen.

Another reason for their apparently small number, is the accessibility of these Conferences. At the beginning, long rides over vast spaces, on horseback, were necessary to attend the Conferences. This was increased by the fact, that the Church then covered all the land, which ceased to be the case from 1844 to 1864. This private and slow locomotion from distant parts, necessitated more Bishops than the present easy access. One can attend Conferences now in Boston and Chicago, in successive weeks. The Bishop who presides over the Providence Conference this week, could preside over the Philadelphia or St. Louis Conference next week. This was impossible fifty or thirty years ago, and therefore there was need of more superintendents. The chief reason of this decrease, is the mode of supporting them. If there was ever devised a plan for keeping the Bench at its minimum, more perfect than the one now in use in our Church, we have never met it in all our studies in ecclesiastical history. Peterpence, or voluntary contributions from all the Church, the friar's wallet, or begging from door to door, are far less fatal to a judicious increase. *The Northwestern* claims that the Board should be increased to eighteen. How are you going to support them? It costs over $40,000 to support our present corps, three of them invalid. It will cost $100,000 to support its eighteen. The Book Concern may be a fabulous mine of wealth, and may not; it is itself the mystery of mysteries, but no one yet affirms that it can apply that amount from its earnings to the support of these "worn-out traveling preachers," as the Discipline requires it. "We must limit our Bishops to our income," will be the first cry at the next General Conference, on any argument for the liberal increase of the Board.

This folly should cease. It will grow worse and worse. We shall need, and ought to have this very year, a Bishop resident in Europe, one on the Pacific Coast, one in Africa as well, and others in Boston, Chicago, St. Louis, Atlanta, Buffalo, and the cities now occupied by them. We should have a German Bishop and a colored Bishop. But all these under the present *régime* cannot be had. They will exhaust all the income of the Book Concern.

This evil is greater in the future, and as Church, Conferences and territory increase, there will be a needful increase of superintendents. The funds of the Book House may increase correspondingly, and may not, and so we shall again be at our wits' end, because we have so little wit at the beginning.

This course should begin to cease immediately. One half of the support of the Bishops, at least, should be assessed on the Churches, either by districting the support, or by general contributions and apportionment. The Episcopal collection should appear in the next Discipline, and enter into the regular quarterly tax, collected by the Presiding Elders, and transmitted to the Book Concern, or to a Board of Episcopal Stewards resident in each city where the Bishop resides.

This is the first necessity for the due enlargement of the Board, according to the demands of the Church and the hour; an enlargement, not as excessive as *The Northwestern* demands, nor as great, proportionate to the ministry and membership as formerly prevailed, but still much greater than is at present the case, and much greater than can be the case, so long as the present usage of supporting them continues.

THE SPLIT SPLITTING.

Oxford refused John Wesley, and evangelical piety, and earnest Christian faith and works. After he had preached at St. Mary's, on justification by faith, they cast him out. He was their greatest man of the last century, or of any century. Yet no statue arises to him there, no memorial chapel, chair, or window, shows him respect.

The natural consequence of that rejection comes to pass. The University goes from deadness to rottenness. It is indifferent to Christ and Christianity. It becomes active against Christ and Christianity. One part goes over to formalism, ritualism, Rome. The other part goes over to rationalism, skepticism, pantheism, atheism.

The leaders of these two bands are Pusey and Jowett, each a Master or President of an Oxford College. Jowett is one of the leading authors of the Essays and Reviews, one of the strong objectors to the inspired Word, and to the evangelical faith. He has been kept down by Pusey & Co., till his "boys," grown powerful in the State and the Church, have conspired to lift him to the mastership of Baliol. A dinner given in his honor in London has been reported in *The Cincinnati Commercial*, and *The Radical*, by that once active Methodist, M. D. Conway, who forgets all about Wesley and Oxford, in his zeal for the new infidelity. Stanley, Temple Bishop of Exeter, Westbury, Lord Chancellor, an "arch-heretic," says Mr. Conway, whose epitaph the wits of the Temple say

will be, "He dismissed hell with costs," Lowe, Chancellor of the Exchequer, Huxley, and others. The only theological notables were Dean Stanley and Bishop of Exeter. They rejoiced over Jowett's triumph, and expressed the warmest sympathies with him and his views. It is a striking event, as betokening the breaking up of that University, because of its refusal to accept Christian truth and work urged upon them by those great graduates, the Wesleys and Whitefields.

The split is splitting wider and wider. Puseyism and Jowettism are fighting for the crown of English faith. They will only destroy each other, while the crown rests on the brows of the only believers in Christ and His Gospel, the orthodox, faithful Christian.

John Wickliffe was once master of Baliol. How different the stream he started from that which his last successor sends forth! The first was a Bibleist, the last a Platonist. The first studiously translated, and circulated, and preached the Word of God, in an age full of bitter hostility; the last decries that Word, and circulates essays against it, and preaches another gospel which is not a Gospel.

Let the cleavage go on. Every dead thing should be dissolved. It must develop contraries. It must be devoured of its own adversaries. The two brothers Newman, the infidel and the papist, are a perfect type of the Oxford of to-day. They will bite and devour one another, and out of their deaths will come again to Baliol and to Oxford, Wickliffe, and Wesley, and Whitefield, the joyful believers and preachers of the Gospel of Jesus Christ. The Established Church will be disestablished under this twofold pressure. When Westbury called it a sect, all cheered, and Huxley grew red in the face, so fiercely he pounded the table. That shows the animus of the bitterest of the foes of Christ and His Church. To call it a sect seemed almost to abolish it. In his clever, shallow mind, abolishing the Establishment, he fancied was the abolition of the Church of Christ and of Christianity. Temple, the Bishop, and Jowett, the Master, will cease to represent the Church; and the true Christian faith and Church represented to-day by the Wesleyans, Baptists, Congregationalists, Presbyterians, and Low Churchmen, will come together in a unity of faith, and love, and life, that will astonish these haughty haters and despisers of the Broad, High, and Papal bodies. England is orthodox; but trammeled by a State Church, she is powerless against these political appointments. What power has orthodoxy to get a right judgment on the essays and reviews, with Westbury as the judge? or to get control of the Episcopacy, with Gladstone complimenting "Ecce Homo" as one of the great lights, to make the Bishops. The true Church, hidden and divided, must pray and work for that unity through disestablishment that shall give it its deserved supremacy.

THE METHODIST QUARTERLY

For April opens with an article from Rev. George Prentice, of Boston, on the celebrated French Protestant preacher and writer, Pressensé. The reviewer writes with the enthusiastic admiration of warm personal friendship. Yet while highly commending his literary excellences, he is not indiscriminate in his eulogies. He points out Pressensé's errors respecting the obligation of the Christian Sabbath, and the validity of infant baptism. This paper, like everything from the pen of the reviewer, is prepared with great care. The critique on the "History of the First Three Centuries of the Christian Church" is admirably adapted to direct attention to this contribution to Church history.

The second article is a continuation of the paper, in the last number, on "Spectrum Analysis," by Prof. Rush Emery, of Genesee College. It is profusely illustrated, and gives the *Quarterly* quite a scientific aspect. Nevertheless, we commend the judgment of the editor in the admission of these articles. The subject is new, and the importance of this instrument of scientific investigation can scarcely be exaggerated. Every literary man should have some knowledge of an instrument which has so astonishingly widened the area of human knowledge. The writer sets the whole matter very clearly before the reader, in a concise and unpretentious style. The results of the investigation into the constituent elements of the sun, planets, and several of the fixed stars, are briefly indicated. Even the nebulæ, which have puzzled the astronomer so long, are obliged to confess their real nebulous character as gaseous agglomerations of matter, out of which systems may be evolved. The distances of the fixed stars seem to be more accurately determined by this instrument than by the old method of angular measurement.

The next paper is a translation from the French of Charles de Remusat, on "Wesley and Methodism." The story of the rise of Methodism, a sketch of its founders, the Wesleys and Whitefield, the marvelous spread of the revival, and the consequent employment of lay preachers, are all presented in a simple style for French readers, who are supposed never to have heard of Methodism before. Hence the paper is adapted to instruct young English readers.

Article IV., "General Conference of 1844," is by a veteran contributor, Dr. James Porter, a member of that memorable body in which the division of the Methodist Episcopal Church was artfully initiated in the interest of slavery. It is well that the survivors are putting on record for the future historian their recollections of the important facts of that Conference. We are let in behind the scenes more by Dr. Porter than by any other of the actors in that memorable drama. The article is a valuable contribution to our ecclesiastical history.

The fifth paper, entitled "The Modern Theology of Holland," is contributed by Dr. Hurst, of Germany. He portrays the old conflict between faith and unfaith, as it is waged in Holland. Here it is in the more popular form than in Germany; the one by pamphlets, the other by ponderous tomes. Dr. Hurst is of the opinion that in America only the skirmishers are engaged, that the great conflict between orthodoxy and skepticism has not yet commenced.

Rev. M. S. Terry, A. M., of Poughkeepsie, furnishes a paper on "Ezekiel's Vision." The conclusion to which he arrives is, that the great doctrine developed with peculiar consistency throughout the entire writings of this Prophet of the Exile, is this, that while to the rebellious and perverse, Jehovah is a consuming fire, to the obedient "His nature and His name is love."

Article VII., "Topography of Ephesus," is by Prof. Jewell, of Chicago. The writer, in a sojourn of several days at Ephesus, wisely employed his time in the collection of topographical details, which he here gives to the public. If all Christian travelers made as good use of their eyes in visiting the lands of the Bible, we should soon have a fund of material for the elucidation of the sacred places.

In the synopsis of the quarterlies, the editor furnishes matter enough for several good articles on a variety of interesting topics. In fact this synopsis and the piquant book notices are to us always the most readable part of each number of the *Quarterly*. We hope that all our preachers will industriously call the attention of their stewards to the statistical item on "Ministerial Support," and that our Church papers will reprint said item, and thus contribute to the correction of an evil which is crushing many faithful toilers in the Lord's vineyard.

S.

Dr. Hatfield gives *the* Church hard hits in his sermons on their claims, published in *The Northwestern*. Here are some of them, on John Wesley's Bishops and those of *the* Church sort: —

"He saw in his own country a class of men who were lording it over God's heritage on the strength of this title; living in idleness, and lapped in luxury, these High Church functionaries disgusted all pious and sensible men by their arrogant and absurd pretensions. It is no wonder that Wesley was anxious that plain Francis Asbury should ape none of their pretensions. And if Mr. Wesley were alive to-day, he would have the evidence before him that if we have no Lord Bishops in America, it is not because we lack the stuff out of which such things are made. He would see men who subscribe themselves Bishops of the State in which they live, where not one in four hundred of the people of the State recognize their office or authority. If we have no great cathedrals here, we have the men who call a little shingle-roofed meeting-house a cathedral, and burden it with the names of two Apostles at once. We have those who claim to be the direct and only successors of the Apostles, and who turn over all who spurn their arrogant pretensions to the uncovenanted mercies of God. Outside the limits of their own little and inefficient church, there are no true ministers of Jesus Christ, or valid administrators of the ordinances."

We commend the following story to *The Era*. Out of the mouths of theological babes is strength ordained: —

"IN, INTO, AND UNDER. — The vexed question of the proper mode of baptism was thus disposed of by 'Uncle Cæsar,' a colored preacher. 'Now, bredren,' said he, 'I hear great fuss about dese words *in* and *into*; and folks want us to believe dat dey mean *under*, and dat when de Scriptur' speaks of an indiwidual going down into de water, de Bible mean to say he went *under* de water. S'pose some day I go over to see Brudder Solomon, and Brudder Solomon werry politely say, 'Uncle Cæsar, come *into* de house;' do anybody s'pose dis here nigger *would go under de house?*'"

Rev. M. W. Taylor, a member of the Lexington Conference, objects, in a well written article, to the election of a colored Bishop, as tending to revive a colored Church, but the *Atlantic Advocate* wisely says: —

"While admitting the principles laid down by Bro. Taylor, our judgment is that a wise and able Bishop of African decent would be of great service in the Methodist Episcopal Church at this time, and we desire to see some suitable man of that race appointed to that office, without disciplinary restrictions, as soon as practicable."

Dr. Vance Smith, a Unitarian clergyman, was expelled by the Episcopal Bench from the Board of Translators of the Bible because of his views; the Lower House, under the lead of Dean Stanley, restored him. So the happy family is at work again. The Bible thus sent forth will be as curious and as unauthentic as that of Noah Webster or the Baptist Union.

Miss President Willard, of the Ladies' College of the Northwestern University, puts the woman work well together in these words: —

"The real motto for all followers of the principle should be, womanliness first, and whatever else may follow afterward. In the proper relation of education, croquet and calculus, Telemachus and tatting should go together. The taste for Homer should go hand in hand with the taste for home."

The *Post* feels very badly because "two little Africans took a disloyal Georgian's" watch, worth two hundred dollars, and sold it for fifty cents. A few years ago that "disloyal Georgian" would have taken these "two little Africans" and sold them for two hundred dollars, when they were not worth fifty cents, and the *Post* would have never, even in a jesting way, condemned its rebel friend for his theft and sale. It makes a great difference whose ox is gored.

A biography of Father Taylor is generally called for. Materials for one of richness and value are being accumulated. If any person has any incident or remark of his stored up in his memory, or any information or views concerning him, whether in early or later life, he will confer a great favor by writing out such facts, and sending them as soon as possible to this office, care of the editor.

A correspondent of the *Watchman and Reflector* tells this good story of the olden times in Boston: —

"In September, 1817, I was the guest of Rev. James M. Winchell, pastor of the First Church; the other Baptist pastors were Dr. Baldwin and Mr. Sharp. Dined one day at Dr. Baldwin's with Heman Lincoln and wife, her parents and Prof. Chase. While carving, the doctor observed, "Who will have a piece of tongue that never told a lie? Can this be said of all my guests?"

The Milwaukie *Index* tells how Rev. Mr. Thayer, of Janesville, won his people with a little guile: —

"He has been trying to have his congregation take part in responsive services in worship, and a few Sundays since, he proposed that they repeat, among other things, the Creed, 'and,' said he, 'you will not refuse to repeat anything you find in the Methodist Hymn Book?' When they all opened their books, there it was. He had pasted it in the Saturday previous."

The Queen, it is said, uses a dummy figure in her carriage to do the bowing, while she reclines behind the scene, seeing or sleeping. That's all the Queen herself is, a dummy figure. England takes her for better or worse, but will have more difficulty in swallowing Wales.

Republican clubs have been formed in London, and the beer-houses where they meet have been forbidden to allow their assemblage, under pain of forfeiture of their license. This is easily gotten over for a time, but it is a sign of the persecution that will arise when the idea gets fairly a-going. If they keep clear of Parisian Communism and Atheism, they will yet win England to Republicanism.

The Western says: —

"Bishop Ames 'exhorted' before the Missouri Conference on Sunday evening, during the session, with such power and warmth that, on the next morning, two presiding elders gave him a paper to the effect that 'the license of Rev. E. R. Ames as an exhorter, etc., is hereby renewed. Done in behalf of the Missouri Conference, Savannah, Mo., March 27th, 1871. Signed.'

Rev. Mr. Abbot don't like to have his paper called infidel, and yet it can indulge in such blasphemous things as this: —

"If there was one error more than another that we sought to correct in the popular judgment of Socrates, it was the ignorant and superficial assertion that he was 'only a philosopher.' It would be as just to call Jesus 'only a caterer,' because he is said to have furnished a free lunch to the multitudes."

The last *Every Saturday* has vivid illustrations of "Truthful James." Its last portraits of the "Royal Marriage" have been extra good. It has so many attractions that they almost overcome the abominable story of Charles Reade.

The Vermont Conference had a pleasant session among the cultivated knobs of Northfield, which should be called Northmount, the fields being like the pitiable old man's life, "dwindled to the shortest span." A bit of a hollow among highish hills, is North*field*. The church is on a hillside, which springs up close to the depot, as if it could not allow the cars room enough to wind through.

This Conference has men of ability among its elders and juniors. The senior in years and honors is Rev. A. Bullard, one of the strong-minded sort, who has done good service for forty years. He talks of retiring, and going West. He will be missed much by his brethren. Bros. Merrill, Hitchcock, Kidder, Ray, keep full the front rank of years and influences. Bros. Malcom, Morgan, Dickinson, Cooper, McAnn, and such, follow close behind; while Cox, Stevens, Beeman, and many others, young in years, are filling up that which remaineth behind of the fathers in their fresh strength. The Montpelier school under Prof. Wilder, is flourishing. Twenty-seven thousand dollars have been lately left it by a gentleman in or near Brattleboro', and under Bro. Butler's financiering, it promises to take rank with the best of our seminaries. Only he must keep all the land it now has, and get a score or two of acres more; for Montpelier, when the junction with Wells River is effected, will be a growing city, and probably the second town in the State in commercial, as it is first in political, importance.

The hills of Vermont still breed horses and men, the best in the market. May its future Methodist history far exceed its past.

Bishop Janes presided at the Vermont Conference, the third of his New England Conferences this season. He has troops of friends among the mountaineers, and his thrilling charge seemed like those of a mountain chieftain to his clan. One should hear his shrill, sharp commands to the young recruits, and their older associates, if he would learn how powerful is a powerful man concentrated in a faith and experience of forty years, thirty of which have been those of leadership. Every listener is thrilled by his sublime audacity. Who is so confident as the Christian captain? He knows who and what he fights, as well as who and what he fights for. He knows victory is his, and the future. He urges discipline, training, daring. Such are the wise words of this, our oldest official leader, as fresh and vigorous in his sixty-third year as in his fortieth; more fresh in mind, and more vigorous in will. Late may he return unto heaven.

One of the most painful proofs of the weakness of the Parisian cause is the dying words of Gen. Henry, one of the Communist leaders, who was captured and executed by the Government. Being offered a Catholic priest, or a Protestant *pasteur*, he declined, saying, "I believe in no God; none of us do. We are of the universal, atheistical republic. Why should I see a priest?" No country can be saved with such a religion.

The Boston French Fair was chiefly a lottery, in which the bagged elephant is the $80,000 proceeds. What to do with it puzzles the managers, who doubtless put it, as they did all the articles, at a raffle. When Jim Fisk's regiment parades on Boston Common, Sunday, let the pile of the French Fair itself, be drawn on that day, James presiding, assisted by the city authorities, and the rest of the citizens, who approve Sabbath desecration.

The Pittsburg misquotes Bro. Washington's remarks at our Conference. He did not say he did not wish to be treated as the Conference was treating Bro. Mars. He saw how well the Conference treated the latter brother. He is highly beloved, no one more so. It is the churches, not the Conference, that decline to receive him, and these do not refuse him. His age prevents his taking important work. Were he forty or fifty, instead of seventy, he would soon conquer the societies, as he has the preachers. The churches now love to have him labor with them, and no man is in greater demand in revival work; no man of his years is in equal demand. There is no "backsliding" here yet, from the "true bliss," Bro. *Pittsburgh*. If the churches do not yet as readily accept a colored pastor as a white one, there is no "backsliding," because they have not been beyond that point. The Conference approves of it, and would be glad exceedingly to have such brethren successfully stationed among them. May they soon be.

Dr. Döllinger, one of the ablest of the Roman Catholic divines, and one of the oldest, has been excommunicated by the Pope for writing against his infallibility. He can stand it, if the Pope can. The Archbishops of Paris and Orleans are in the same boat. Will they be cast out of the same Papal See? We shall see.

The Maine Conference had a very pleasant session at Portland. Bishop Ames was in his best mood, alert of tongue and brain, with a point in his words of the sharpness and brightness of the diamond. The various interests of the Church were in a healthful state. All the districts report progress. Drs. Kynett and Newman added interest to the session by the speeches and sermons, and the latter feasted a full house at the City Hall with his trip from "Ocean to Ocean."

The Sunday was a high day. The love-feast was crowded with happy members, and speeches and songs and power. The sermon by Bishop Ames, on John xx. 30, 31, was in his best vein, pithy, keen, full of courage, counsel, and faith. Tears and shouts testified to its power. Dr. Newman preached very eloquently in the afternoon. Drs. Kynett, Cather and Warren were attractions in the city, and pleased many hearers. Bros. Wetherbee, Munger, Jones, and others, also showed the native talent was well up with the imported. Dr. Newman spoke the evening before with great effect on the scenery and society beyond the Rocky Mountains.

We learn that Bishop Scott did not approve formally of the three men last selected by the Sub-Book Committee, but refused to approve, unless both the lawyers agreed in accepting them. He also, it is said, approved the sending of only one of them to Judge Reynolds. As all were sent, this does not materially change the aspects of the case. We hope the two legal advisers will yet consult together, and agree on the right settlement of this unhappy quarrel.

"Good News from a Far Country."—It may not please *The Golden Age*, and less skeptical journals, but it will please God, and all lovers of the Lord Jesus Christ, to learn that at a late revival in our Church in Lucknow, the preacher of the Brahmo Somaj, in that city, the society of the well-known Chunder Sen, was converted and baptized. He bore almost the same name, as the Babu Hern Chunder Singha. The missionary report thus tells the story:—

"He is a truly and happily converted man; it is worth coming to India to hear his experience. The Brahmos immediately after his conversion telegraphed to Calcutta to Keshub Chunder, who sent them a missionary by the first train. They bent all their energies to prevent Babu's baptism, and for some days we had fears that they would win. It was a hard battle, but the victory was on the Lord's side. Many natives came to witness the baptism, but though the Babu sent special written invitations to all his Brahmo friends, not one was present. After having tried guile, strategy, and argument, they finally came, some thirty strong, and with tears and embraces and other tragic demonstrations, they made one last effort to take him back. He is full of love and zeal for them all, and we hope much that he will not long stand alone in his Christian profession. Joya, a female teacher, has been the chief instrument or agent, Mr. Taylor would say, in his conversion. She is a happy girl to-day, though her zeal will most certainly cost her her situation."

Our reports from Bro. Parker confirm these glad tidings. To God be all the glory.

The Liberal Christian is exceedingly severe on the Trinity and Deity of Christ. It says:—

"We do not hesitate to say that the decay of the dogma of the Trinity is absolutely essential to the continued hold of Christianity upon the thinking mind of the new age. The Trinity and Deity of Christ are getting to be as offensive to men of sense and rightmindedness as polytheism was to the heathen philosophers after the days of Plato in Greece, and Cicero in Rome."

It is no news that Christ as God and Saviour is "offensive to men of sense," so called. In Paul's day, He was to the Jews a stumbling-block, or offense, and to the Greeks foolishness, but then and now, to those that believe, He was the "Power of God and the Wisdom of God." So far from these truths decaying, they will forever hold the thinking mind in their divine grasp. It also says:—

"We should be glad to see the Unitarian body swept out of existence, by the general acceptance on the part of other Christians of this single article of faith."

It will find that body swept out of existence by the faithfulness of churches to this article of faith, swept into a better existence, even a like precious faith.

Rothermel's Gettysburg Picture everybody should see. It is pronounced by George L. Brown the greatest picture ever painted in America. It has drawn large crowds, and should draw everybody. Admission only twenty-five cents. It is removed to the Meionaon, to the great improvement of the picture. It is a marvel of power and effect.

Harper's Weekly has a portrait of Father Taylor this week, of a superior size and excellence, engraved from Black's photograph. Copies of this photograph, of all sizes and prices, are for sale at J. P. Magee's, from 25 cents to $2.00.

The attention of all lovers of good speaking and thinking will read with pleasure the announcement of the course of lectures before the Theological Seminary Association Hall, next week. Our ministers and all others will be well paid for their attendance.

Dr. Draper's "History of our Civil War," and "History of the Intellectual Development of Europe in French, Russian, and German," the latter in Italian, also. Few books have achieved less notoriety at home; none save "Uncle Tom," as much abroad.

A communication from Rev. Dr. Rust, dated Cincinnati, April 28, informs us that Bishop Clark is improving, and his friends are encouraged to hope he may be spared. His disease is nervous prostration, together with functional derangement of the heart.

Our types last week changed the vivacity of the New Hampshire members into voracity. They should have been more veracious, and less voracious.

The attention of our readers is directed to the notice of the New England Sabbath Association. Stand up for the Sabbath day.

China Resisting Christ.—The latest news from China looks like the opening of a new seal in the Book of God's revelation. The Chinese Government, emboldened by the indifference in which their massacre at Tientsin has been treated by the European governments, has gone a step farther, and declares the abolishment of all schools for the education of female children, and requires all foreign missionaries to become subjects of the Chinese Government. These are shrewd deeds of despotism. The first is a surrender to the native prejudice against woman; the second, an effort to get these foreign teachers in their power, and so strike down the whole Christian Church and its incoming civilization. The upshot of this will be the breaking up of the Chinese despotism, and the transfer of that country to the government of the European powers, who will open up its territory with railroads, and introduce modern civilization, as it is being introduced into India. Burlingame's little work is crushed like a moth. The Lord lets the Devil work his work, that He may the more gloriously reveal His own power, in the overthrow of the hoary iniquity, and the establishment of the kingdom of heaven over that vast domain.

PERSONAL.

Bishop Simpson preached at Worcester Tuesday, lectured at Methuen Wednesday, and Lowell Thursday. That is being well worked, as well as working well.

Bishop Ames was last heard from in Colorado, a week or two since, and this week is at Maine. And yet some would chain him and his associates down to a parish for four years. The only parish he deserves is that of John Wesley—the world.

The three oldest members of the New Hampshire Conference are Benj. R. Hoyt, who joined in 1809. John F. Adams, who joined in 1813, and Samuel Norris received in 1815. Bro. Adams and Norris attended the late session of the Conference, quite hale and hearty. May they long live to encourage their sons.

Dr. C. K. True has been reappointed Financial Agent of the Wesleyan University by the New York East Conference, and his address is Flushing, N. Y.

Bishop Clark is very low, at Cincinnati. He reached home by the help of several New York ministers. Little hopes are entertained of his recovery. He is in his sixtieth year, and until one of his Southern tours, was unusually vigorous. A ride of a night through a malarious country, gave him his disease, almost if not quite unto death. He may yet be saved, though we should not be surprised if the telegrams announced his departure before this paper is published. He has been a marked, influential, and useful minister for a generation. May he long serve and keep the Church.

Miss Kate Field delivered her lecture on "Charles Dickens," on Thursday evening last, at Horticultural Hall, for the benefit of Boston North End Mission. Gov. Claflin introduced the speaker. The hall was well filled.

A Miss Burton has been distributing tracts and Bibles outside the walls of Rome, back of St. Peter's, and out of Albano, and the priests gather them and burn them. How they would like to burn her too.

J. S. Hale, of New York, and a native of Bernardston, has given five hundred dollars to the five Sunday-schools of his native town—one hundred to each.

The Fletcher family are to be put into a book; two thousand of them, going back to Richard Fletcher, of Concord, 1630. Whoever wants a copy, can get it for $3.50, by applying to Edward H. Fletcher, 124 West Fifty-fourth Street, New York.

VERMONT ANNUAL CONFERENCE.

Northfield was the place chosen last year, to hold the Conference this year. It is a village on the Vermont Central Railroad, ten miles south of Montpelier. Lofty hills enclose it on al-

most all sides, making it a quiet place for a gathering like the Conference. Thursday, the 20th ult., was the day set for the meeting, but on Tuesday numbers of the preachers gathered in the classes yet in their studies, and the Committees for their Examination. Wednesday was spent in examinations, and on that evening D. Lewis preached a stirring sermon from 1 Thes. i. 5.

Thursday morning a prayer-meeting was held before the hour of Conference. At 9 o'clock the opening services were conducted by Bishop Janes, and about one hundred and fifty partook of the Sacrament. It was a time of deep interest.

After the Sacrament, the business of the Conference was taken up. R. Morgan was re-elected Secretary, and nominated for assistants, J. C. W. Coxe, H. A. Spencer, and H. F. Forrest. The Presiding Elders were appointed to nominate Committees. Dr. Butler being introduced, spoke in behalf of his work in earnest words. He said, two powers, according to prophecy, that hindered the advance of Christianity, Paganism and Romanism, and these two in the immediate past, had received killing blows. After the Report on Committees, handed in by the Presiding Elders, had been adopted, the reports of the districts were called for.

J. A. Sherburn, of the Montpelier District, reported that his district had been prospered in the salvation of souls, though there had been no marked revivals. A new church had been dedicated at Waitsfield, worth $8,000, and much had been done in the way of improving church property in other places. The corner-stone of a new edifice had been laid in Montpelier, and $10,000 spent toward getting up a house worthy of the denomination in that capital. A camp-ground for central Vermont had been leased at Northfield, and a good meeting held there last fall.

St. Johnsbury District was represented by I. McAnn. A new church had been dedicated, and all paid for at West Burke, worth $5,000. Gain marked the Church property in other places. The camp-meeting, a permanent thing, at Lyndonville, was a power for good. A remarkable revival had occurred in Derby, and good ones at Danville, Hardwick, Peacham, and other places.

Springfield District was reported by L. C. Dickinson, the Presiding Elder. A revival spirit had marked several of the charges, the poorer ones especially, so that they were now in much better condition. At Brattleboro' and Windsor, something special had been done; in the latter place a Church organization of fifty members had been formed.

Dr. Rust, Corresponding Secretary of the Freedman's Aid Society, was then introduced, and spoke stirring words in behalf of this mission. A collection of $61.25 was taken on the spot, on suggestion of R. H. Barlow.

At 2 P. M. a session was appointed, with A. T. Bullard in the chair, for the purpose of handing in returns, etc. At 3 o'clock Dr. Butler gave his powerful and eloquent sermon on Romanism in America. It produced a marked result on the feelings of the fair audience present.

In the evening, the Conference Sermon was preached by W. D. Malcom, from Acts i. 5. It was marked by power. He showed that it was the full baptism of the Holy Spirit, not name, or culture, that made the ministry successful.

FRIDAY.

The session opened at 8.30, after the prayer-meeting in the vestry. Religious exercises conducted by P. Merrill. The report of St. Albans District was read by its Presiding Elder, W. D. Malcom. He said it was in a very prosperous condition. Debts on churches and parsonages had been paid up. Work, in some instances of large amount, had been done toward the enlargement of church property, at St. Albans, Enosburgh, Fletcher, Elmore, and Richford. At Milton Falls a church had been dedicated, costing over $10,000. Two camp-meetings had been held, and many protracted meetings. Hundreds had been converted. Two, A. L. Pratt, and R. Patten, had died.

The Class of the first year was reported on and passed. The following were continued on trial: G. M. Tuttle, M. V. B. Knox, T. A. Jacobs, W. M. Sterling, R. Pritty, D. E. Miller, J. W. Malcom, J. Lawrence, J. W. Cline, D. H. Bicknell.

Candidates for Deacons' orders were C. Dingman, H. Bushnell, D. Megahy, W. H. Dean. The Bishop in his remarks to them spoke with great power, and gave golden advice. It was the advice of a volume condensed into three quarters of an hour.

In third year, A. M. Wheeler, J. D. Beeman, and R. J. N. Johnson were continued.

Mr. Dunn, a delegate from the Baptist Convention, was introduced, and made fraternal remarks. Also, Mr. Cowill, delegate from the Freewill Baptist Yearly Meeting, was introduced, and spoke.

In the afternoon, at 2 o'clock, the Anniversary of the New England Educational Society was held. Speeches were delivered by C. Tabor, Mr. Dunn, the Baptist delegate, Prof. Wilder, and J. C. W. Coxe. The last speaker said, that the New England Educational Society had its origin and justification in the demand for an educated ministry. This is seen in the genius of Methodism, the demands of the Church, and the spirit of the age. The material growth, the mental and the moral, point to this want. The demand argues responsibility, and the Church must meet it by praying for laborers, paying for them in educating and keeping them. The Church of the future depends on the ministry of the future, and that depends on the Church of to-day. Men can transmute their wealth into a moral power.

The remarks of all were to the point, and timely.

In the evening, E. C. Bass delivered the annual Missionary Sermon. His text was Joshua ix. 1. He passed in review what had been done, and then showed what remained. He thought too few were sent out as missionaries, and too many stayed at home who ought to be out there. Saw great hope from past success, and argued the conversion of the world ere long to Christ.

SATURDAY.

After a prayer-meeting, at 7.30 A. M., the business session opened at 8.30. W. B. Howard led the devotions. J. Smith, A. Hitchcock, M. Spencer, H. Eastman, A. H. Honsinger, D. A. Mack, were continued supernumeraries. W. B. Whitney had sent notice of withdrawal from the connection.

The Secretary of the Bible Society, E. J. Carpenter, was introduced, and spoke a few minutes in behalf of the interests which he represented.

A Committee was appointed by the Bishop to consider the case of C. D. Ingraham, concerning an arbitration between Rev. E. D. Hopkins and an Irasburg man.

The case of V. N. Simonds, who was expelled years ago from the Conference, was considered, as he had asked for a restoration to the Conference. It was granted by a large vote.

A. J. Copeland, A. L. Cooper, J. S. Smith, D. Field, G. B. Houston, E. D. Hopkins, D. Wells, W. J. Kidder, I. Beard, G. Putnam, H. Hitchcock, N. W. Scott, M. Bullard, D. Packer, P. Frost, J. W. Spencer, were continued on the superannuate list. N. M. Granger was transferred to the New Hampshire Conference, and H. P. Cushing was granted a supernumerary relation. S. H. Colburn was located.

P. Merrill reported from Committee on Conference Claimants. The sum of $821 was raised.

Reports from the Committees on Church Extension, Bible Cause, Missionary, were read and adopted. The statistical report is as follows:—

Districts	Members	Prob't'rs	B'pt'sms	S. S. Officers & Teach'rs	S. S. Scholars	Missionary Collection.
Montpelier,	2114	318	123	373	2006	$1,078.52
St. Johnsb'y,	2872	458	235	462	2510	1,279.22
Springfield,	2059	245	93	332	2079	912.00
St. Albans,	2851	496	210	484	3390	1,946.36

Committees on the State of the Country, and on Temperance, reported. The latter had a clause looking to the abolishment of town agencies. This radical proposition provoked some discussion, and the clause was finally struck out.

Chelsea was fixed on as the place for the next session of the Conference.

E. W. Culver, J. W. Walker, T. Mackie, S. F. Cushman, X. Udall, J. P. Halpenny, L. Damon were elected to local deacons' orders.

A. G. Button was unanimously elected Agent of the Vermont Methodist Seminary. After some other reports from Committees, and the announcement from Dr. Warren, that there need be no collection taken this year for the Boston Theological Seminary, the Conference adjourned.

In the afternoon, the Anniversary of the Sunday-school Union was held. A crowded house attended, and addresses were made by A. L. Cooper, J. D. Beeman, and A. S. Weed, the Agent of ZION'S HERALD. Mr. Cooper spoke in favor of one sermon a Sunday. Mr. Beeman being a good singer, showed how he taught his Sunday-school to sing, and did it in a way that the audience no doubt wished could be continued; and Mr. Weed showed the necessity of getting all to work, old as well as young.

This (Saturday) evening is the Anniversary of the Church Extension, at which G. Haven, and others are to speak.

SUNDAY.

Love-feast opened at 8.30, and over an hour and a half was taken up in a delightful Christian fellowship. It seemed that the brethren forgot what they so much urge in quarterly love-feasts, and other places — to be short — for only about seventy spoke in the hour and a half.

At the hour of public service, G. Haven preached from Rev. xii. 10. The Bishop was unable to preach, and G. Haven consented to stand in the breach. The service was much enjoyed. After the sermon one was ordained Elder, C. P. Flanders. Nine were ordained deacons: E. W. Culver, H. Bushnell, J. W. Walker, D. Megahy, T. Mackie, G. Halpenny, X. Udall, S. H. Cushman, and L. Damon.

In the afternoon, Chaplain McCabe deeply moved the audience with a powerful sermon on 2 Cor. iv. 18. The Anniversary of the Church Extension was held in the evening. The Chaplain was in his happiest mood, and held the audience for an hour, after a good speech from C. W. Cushing. The songs sung as only Bro. McCabe can sing them, charmed all hearts.

A collection for the church now being built at Salt Lake City was asked by Bro. McCabe, and $218 was taken in a few minutes.

MONDAY.

After the usual prayer-meeting, the business session was opened by H. P. Cushing leading the devotions. Then the Committee reported in the case of C. D. Ingraham, clearing fully his character.

G. Haven, A. S. Weed, and J. P. Magee addressed the Conference on the interests represented by them. Reports adopted from the stewards, also from Committees on Statistics, on Anniversary Speakers, and Sunday-schools.

E. C. Bass offered a resolution, that the Presiding Elders bring in the Standing Committee's report a year in advance. It was adopted, as also one to have the Secretary put a complete file of the Conference Minutes in the hands of the Vermont Historical Society.

The report of the Committee on Periodicals was sharply discussed by several of the members of the Conference. In it was a clause, that *The Vermont Christian Messenger* was not conducted in a satisfactory manner, and that it be more fully put under control of the Conference. Mr. Wheelock, one of the publishers, had the floor a while, and after his remarks the report of the Committee was withdrawn. A motion then prevailed to have a Committee to nominate a man for editor, who named W. D. Malcom, the editor for some time past.

A recess was then taken to give the ladies a chance to hold the Anniversary of the Woman's Foreign Missionary Society. Mrs. C. P. Taplin occupied the chair. She also made an effective speech in behalf the work she represented.

At the close of these exercises, the business of the Conference was resumed. Committee on Memoirs reported: A. L. Pratt, R. Patten, and Mrs. Harriet A. Smith have died the past year.

The report of the Committee on Benevolent Moneys showed the fact that the missionary collection was a few dollars in advance of last year, the only one of the spring Conferences, it is said, that has not fallen behind that of last year.

The following men were received on trial: S. F. Cushman, J. Halpenny, and C. A. Smith.

S. Chautier was admitted as an Elder, from the Wesleyan Church of Canada. H. H. Bement was received as traveling Elder from location. H. N. Wright, a deacon from the Protestant Episcopal Church, was received.

Other reports were presented, among them that on Seminaries. A. G. Button, Agent of the Conference Seminary, presented it, and a plan for raising $20,000 for the purpose of completing the building at Montpelier. Subscriptions were to become due when $20,000 was raised, and in five yearly installments. The plan took in the Conference session like wildfire, and in a few minutes $5,000 were subscribed, in sums from five hundred to twenty-five dollars. It was a grand time for the Seminary. Bro. Button said it was its brightest day. The old man's face beamed with joy as the sum rolled up through the thousands, and finally stopped at five thousand, though there was still manifested a desire among the preachers to give.

And then the last hours of the session approached. Men waited, with the last year's Conference Minutes in their hands, to hear the Bishop read off the appointments. There was a little delay to make some changes in relations. C. D. Ingraham was given a superannuate relation; A. T. Bullard, supernumerary, an old veteran of forty years; A. Z. Wade, supernumerary; C. Tabor, located at his own request; R. Morgan was made effective. Then the "book of fate" was read with the following appointments, after which the Bishop dismissed us with the benediction.

MONTPELIER DISTRICT — J. A. SHERBURN, P. E.

Montpelier, J. C. Watson Coxe. Barre, Peter Merrill. Williamstown, Dyer Willis. Northfield, A. C. Stevens. Berlin, supplied by O. D. Clapp. Middlesex, W. A. Bryant. Moretown, J. S. Spinney. Waitsfield, Elisha Folsom. Warren, to be supplied. Rochester, R. W. Harlow. Pittsfield, F. H. Roberts. Stockbridge, G. E. Smith. Bethel Lympus, H. G. Day. Bethel, O. C. Farlay. Randolph, to be supplied. S. Royalston, W. H. Wight. Tunbridge, to be supplied. Chelsea, J. M. Puffer. Topsham and E. Corinth, to be supplied. W. Topsham and Wait's River, to be supplied. Corinth, supplied by A. B. Hopkins. Plainfield, supplied by T. Trevillian. Marshfield and Calais, Joseph Hamilton. Cabot, J. W. Bemis. Worcester, P. H. Carpenter. W. Fairlee, to be supplied.

C. W. Wilder, member of Montpelier Quarterly Conference, and Principal of Conference Seminary; A. G. Button, Agent of the Seminary.

ST. JOHNSBURY DISTRICT — ISAAC MCANN, P. E.

St. Johnsbury, to be supplied; St. Johnsbury Centre, supplied by S. Brigham. W. Concord, Daniel Lewis. Lyndon and Kirby, Richard Morgan. Sheffield and Wheelock, O. F. Jenkins. E. Burke, R. J. N. Johnson. W. Burke, E. W. Culver. Barton, J. W. Malcom; Barton Landing, J. Thurston. Glover, M. R. Chase. Brownington and E. Charlestown, to be supplied. Irasburg, J. McDonald. Albany, D. H. Bicknell. Craftsbury, Lewis Hill. Hardwick, S. B. Currier. Walden, Caleb Fales. Noyesville, L. Damon. Danville, G. Powell; N. Danville, G. M. Tuttle. Peacham, P. N. Granger. Groton, H. F. Forrest. Newbury, J. W. Cline. McIndoe's Falls, to be supplied. Bradford, H. T. Jones; W. Bradford, to be supplied. N. Thetford and Fairlee, M. V. B. Knox. Lunenburg, R. Pritty. Victory and Granby, to be supplied. Guildhall, T. Mackie. Bloomfield, J. Evans. Holland and Morgan, R. Paintin. Newport and Newport Centre, W. M. Sterling. Derby, H. A. Spencer. Westfield and Jay, to be supplied.

SPRINGFIELD DISTRICT — J. W. GUERNSEY, P. E.

Springfield, H. W. Worthen. Proctorsville, C. S. Buswell. Mt. Holly, Joseph Enright. Perkinsville, to be supplied. S. Reading and Felchville, Ira Carter. Woodstock, N. W. Wilder. Windsor, D. E. Miller; W. Windsor, A. M. Wheeler. Barnard Centre, R. H. Barton; E. Barnard and Pomfret, F. T. Lovett. Union Village, J. S. Little. Thetford Centre, T. A. Jacobs. Hartland, C. P. Flanders. Norwich and Hartford, to be supplied. Bellows Falls, C. P. Taplin. Athens and Brookline, to be supplied. S. Londonderry and Landgrove, M. E. Chapin. Bondsville, Chester Dingman. Weston, S. H. Cushman. Jacksonville, to be supplied. Sadawga, to be supplied. Wardsboro', G. E. Chapman. Wilmington, J. H. Gaylord. Guildford, S. E. Farnham. Putney, L. Dodd. Brattleboro', D. Megahy.

ST. ALBANS DISTRICT — W. D. MALCOM, P. E.

St. Albans, A. L. Cooper; St. Albans Bay, Moses Adams. Swanton, S. D. Elkins. Highgate, D. P. Bragg. Georgia and N. Fairfax, supplied by F. C. Kimball. Fairfax and Westford, S. L. Eastman. Westford, F. H. N. Rint. Milton, J. D. Beeman. Cambridge and Fletcher, W. R. Puffer. Johnson and Waterville, H. H. Bement. Essex, H. Webster. Underhill, S. Chautier. Jericho, C. H. Dunton. Colchester, W. H. Hyde. Waterbury, E. C. Bass; Waterbury Centre, L. C. Dickinson. Stowe, H. N. Wright. Elmore, W. H. Dean. Wolcott, W. A. Smith. Hydepark and Moretown, J. Halpenny. G. Wood. Bakersfield, A. Scribner. Sheldon, P. P. Ray. Franklin, Sylvester Donaldson. Enosburg, O. M. Boutwell. Richford and Berkshire, H. Bushnell. Montgomery, J. Lawrence. W. Berkshire, A. B. Truax, O. S. Scott. Alburgh, W. B. Howard. Isle La Motte, C. Wedgeworth. Grand Isle, R. Chrystie. N. Hero, C. S. Hamilton. N. Hydepark, G. W. Crockett.

Z. S. Haynes, transferred to Providence Conference. S. Holman, transferred to Kansas Conference.

MASSACHUSETTS.

EAST ABINGTON. — The handsome new Methodist Episcopal Church in East Abington was dedicated on the forenoon of the 20th inst. Rev. I. G. Bidwell preached a most able and powerful discourse, that will not soon be forgotten. Dr. S. C. Brown read the dedicatory service, and the exercises were further participated in by the pastor, Rev. Mr. Nutter, Rev. Messrs. Talbot, James, Alderman, Bates and Hamblen, pastor of the Baptist Church in East Abington. In the evening Dr. Tourjée held an excellent praise meeting, which was attended by an overflowing audience. On Sunday the church proved too small for the congregation, and already "church extension" is seriously talked about.

EAST MAINE.

BANGOR. — Rev. W. W. Marsh writes: — "We have been having a quiet growth at Union Street these two years in numbers, by conversion, and otherwise; and with a young and vigorous membership the future looks hopeful. But the hopeful feature of our society is our Sunday-school. It is not large, having a membership of only about two hundred, but it is full of interest and energy. It has just closed one of its most successful years under the superintendency of Bro. S. B. Fifield, who retires, to the regret of all, from his position. Its penny collection have amounted to almost $400. Of this, one class has contributed $80, another $50, another $40. One infant class gave $13. At one session they raised and gave to Bro. Cummings $20 for the Home of the Little Wanderers at Boston. They have raised, aside from these collections for missions, $50 by monthly concerts. And these are not spasmodic efforts, on which reaction surely waits, they are a systematic advance upon the years past.

"The best of all is — and it should not have been thrown into a postscript — that in both these years a number have come to Christ, and are becoming our working members."

HELP YOUR TRACT SOCIETY NOW!

Our Tract Society held its second quarterly meeting for this year on Wednesday of last week. An interesting letter from Germany was read, showing the difficulties and the success of our work among the heroic people of that ancient country. The letter gave an account of the Christian character and happy death of one of our members, who was a soldier in the German army. It also expressed the gratitude of our German brethren for the timely aid afforded by the society, through which they had been enabled to circulate hundreds of thousands of pages of tracts in the army and hospitals during the late war.

Extracts were also read from Dr. Maclay's letter concerning China. He writes in a jubilant tone concerning the present and prospective success of our work in that oldest of the nations. The Board appropriated $1,200 (gold) for the support of our Chinese press the current year.

The needs of our work in Sweden were considered, and $280 (gold) appropriated for its benefit.

The Executive Committee was also authorized to appropriate a sum not exceeding $1,200 (gold) for the printing department of our work in India should an expected application be made by our Committee in that interesting field.

Besides these appropriations the Executive Committee was authorized to expend not over $1,600 for the gratuitous supply of "Our Home Paper" to the freedmen in the South, in connection with the "Lesson Tracts" of the Sunday-school Union. "Our Home Paper" and "Lesson Tract" of the Sunday-School Union are printed on one sheet; the latter is for the children, the former is for home reading, and treats of the duties and doctrines of the Gospel in simple words and short sentences, printed in large type, and freely illustrated.

These large appropriations, amounting to about $4,500 in currency, and the payment of bills for grants during the *last six months*, not only exhaust the treasury of the Tract Society, but *actually bring it into debt*. Will its friends please make a note of this fact, and bring it before the people in taking up the collections for the current year? Will the preachers also be kind enough to take their collections promptly, and forward the money early, so that the money just appropriated may be sent to our expectant missionaries at an early date? Remember, our mission press is everywhere dependent on the Tract Society for means to do its indispensable part in enlightening the myriads of heathen amid whom it is established. For the sake of our missionaries who must employ the press, for the heathens' sake, for Christ's sake, brethren, help the Tract Society promptly!

DANIEL WISE, Cor. Sec.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

AN INVITING FIELD. — Recent changes on the Continent of Europe, present a field for evangelistic labor of great interest. The *Wesleyan Missionary Notices*, speaking of this most inviting field, says: —

Never did the Continent of Europe present a field so open and inviting to evangelical effort as at the present time. Spain is at liberty to receive Protestant teaching, and welcomes an earnest agency wherever it presents itself. Germany, France, and Switzerland, have increasingly strong claims for sympathy and help; while in Italy the very seat of Popery is now open to Christian effort. "Who will bring me into the strong city? who will lead me into Edom? Wilt not Thou, O God, who has cast us off? and wilt not Thou, O God, go forth with our hosts? Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for He it is that shall tread down our enemies." (Psalm cviii. 10–13.")

THE GOSPEL IN NORWAY. — The Gospel is doing great things in Norway. The people are anxious for the truth, and are ready to make great efforts and sacrifices to hear it. Rev. Mr. Hanssen, writing to the *English Missionary Herald*, says: —

"At Bergen I spent three weeks — a happy season. I commenced holding meetings in a room which seated two hundred. But soon it proved too small. I then turned to the Lutheran Christians, to obtain their place of worship, which they promised me, consequently it was advertised in the newspapers that meetings would be held there. But on the same evening, when the meeting should be held, word was sent that we could not have the room. Many hundreds were assembled, but could not get in. Then the people had to resort to the small room; but hundreds had to return home, as they could not get in. This was the signal of contest; the people wished to listen, but the priest opposed. Almost the whole city was in commotion. The people clamored to have the large hall. Then I rented the Mechanics' Hall, which seats about two thousand, and paid thirty rix dollars each evening. Many were awakened, and I received visits from inquirers every day, and often from morning to evening. Dear brother, pray for this city, that the Lord may carry on His work."

WANTS OF THE MISSION FIELD. — From almost every point of the heathen world, comes earnest and pressing calls for more laborers. "Send us more help," is the cry from every field. Dr. Dean, writing from China to the *Missionary Magazine*, says: —

"Within thirty miles of Swatow are hundreds of towns and millions of people speaking one dialect, with but one American missionary on the ground. An old, tried native preacher is now unemployed for want of funds; the Church at Hongkong with a native preacher is without help from home, and still keeping up services, where two were baptized last Sabbath. Cities with 100,000 or 200,000 people, others of 20,000 or 30,000 or 50,000 within a few hours' distance from here are still unsupplied with the Gospel for the want of a few hundred dollars to rent chapels or pay for laborers to give them the Gospel. Surely the perishing wants of the Chinese are not understood by the churches in America. We do not forget the paramount necessity for the Holy Spirit on the hearts of the heathen, the missionaries, and the Church; but we may not expect the working of the Spirit, till the Spirit and the Bride shall, unitedly, 'say, Come.' God's plan is for them to work together. Man's plan is, that God will do it all alone."

DEBT ON THE MISSIONARY TREASURY. — We hope no Methodist Church will neglect to take collection to remove the debt on the treasury of the Methodist Missionary Society. Let every Society take the collection, however small, and take it at once. The debt can be removed easily — let it be done. One united effort will accomplish the object. The debt removed, and the Missionary Society will show a vigor and power it has never before manifested.

Our Social Meeting.

Mrs. R. H. W. writes well on —

THE SORROWS OF LIFE.

It has been said, that "life is made up of storm and sunshine." It is well that it is so. Were life a continual, cloudless sunshine, who would appreciate it? We must have the clouds and storm, to be able to realize the blessedness of sunshine. The sorrows of life sadden the soul, and in its longings for joy, it throws out its little tendrils that it may grasp a support, something to cling to; but, how sad to feel the frosty ice-chill, in their reachings after solace, in place of the firm support and warmth it seeks. How sad to see the heart chilled and repulsed, gather up itself, and close its avenues to friendships forever. But the sorrows of life are not forever. After the sorrow comes the joy, and every ray is appreciated all the more for the sorrow that has been. No life is perfect without its sorrows, they are "blessings in disguise." Welcome the sorrow then, for the greater joy it brings: —

O what bliss is born of sorrow!
'Tis never sent in vain;
The heavenly Surgeon maims to save;
He gives no useless pain.

A Yankee speaks: —

To ther Metherdist Herald to Portland and Boston, and all along shore. Mr. Editur: — I want to rite you a few words, cause I am cuming to yur Conference this year. I was at Orgusta last May, and I want to come this year ef I can have a chance to sit and rite up there where Mr. Jakes and his Cousins sot; and ef you will say I shall have one of them chars, I will take notes for yer paper. I don't like to set out to the back part of the meeting-house in a back seat, because I can't hear more than half what's said; and then I want to see all the folks, specially the ministers, in the face, for some of um look older behind than they do be front. I liked that Mr. Simpson what was the first man among all the ministers; he was real simon pure, and knew how to have all the others do — only I wished he had my cane to thump with, for when they got kinder noisy, and he wanted them to be stiller, he'd clap his hands like all possess — but that is the way I am told the Metherdists do, when they want to be noticed.

I was at one Conference in Orgusta before when a very benign old gentleman presided, I think the ministers called him Mr. Hedding. I remember there was another aged minister there whom all the people called Father Taylor, and he was a queer stick, solid and sound as live oak — and he said nothing but what had a peculiar snap to it — he was a minister to the sailors, and had a good many sailorish ways with him. Only there was one thing some ministers have, like some sailors, which this good old man didn't have, he didn't chew tobacker. There was a Mr. Furrington there, too, a real funny man to talk on Temperance, and he told a story about digging an underground railroad to catch a man who sold rum agin the Maine law, and he told it so funny that all the people laught rite out. After he sat down, the sailor's minister got up, and he looked rite at Mr. Furrington, and I knew he was going to annihilate him, from the way he looked; and the first word he spoke was, "A secret society to catch a rum-seller. Why don't you have a secret society to catch a horse-thief?" And I guess the rumsellers and Know-nothings got such a rubbing as they had not had ever before. He told of a time when Gen. Zach Taylor was with his army in Mexico, and a man came into his marky, and wanted to have permission to sell ardent spirits — and Gen. Taylor told him if he want out of his marky in a minute, he'd kick him into —— the United States. Mr. Taylor, the minister, said he blamed Gen. Taylor for saying he'd kick him this way, for he ort to have kicked him the other way, till he got him to the Pacific Ocean, and then tuk him by the nap of the neck, and somewhere else, and with a long heave and a strong heave, said as did the Quaker to the footpad, "I hope thee can swim." That was a great time at that Orgusta Conference; the State Legislature was there, and they used to come in every day to hear how the ministers talked.

But this Maine Conference is getting terribly thinned, for ef any other Conference wants a smart man, they come rite off down east, to Maine. O what a lot of smart ministers have gone away from Maine; why, the very poorest among the Maine men are the smartest when they get where they can spread. And in other departments, also, even in your Metherdist office, you was glad to get a Maine man, and a real pleasant Christian man he is to, a prince in his own house. I know him, for I have sot at his hospitable table. But, Mr. Editur, ef you will get that chance, I'll take notes for yer, and I'd be willing to pay a half a dollar out of my own pocket for the convenience.

A WORD ON PROBATION AND REBAPTISM,

From a fifty-three year old Methodist, and from one of your earliest subscribers, intending to be so to the time of my death. I heartily subscribe to the views or questions proposed in our last meeting by the twenty-five year old Methodist, believing that we annually lose many thousands of our converts by keeping them on trial six months, and very many more by not satisfying their consciences with reference to Baptism when converted. These facts have often pained my heart. Many have told me that they could not live or die in peace until baptized, but they could not be in the Methodist Episcopal Church, nor did they wish to leave their birthplace. I was converted under the labors of Rev. Levi Nye, in 1818, baptized by Rev. Father E. T. Taylor, in 1826, which proved a great blessing to me — far greater than I anticipated, as a deep work of grace then commenced which abides still deeper in my old age of 71 years. As my earthly sun declines, the Divine Son of God never was so glorious as now. He fills every desire of my heart, and gives perfect peace and quiet rest, free from doubts, fears or darkness, with full assurance of life eternal after death.

We may grant the diminution of Probation, though to that there are two sides, but to rebaptize, seems to invalidate an earlier baptism, and it is not necessary to ease troubled consciences, if they are rightly instructed in the things of God.

One declares —

A RIGHT REGRET.

I see very much of the destruction of our sweet songsters of the woods and groves, and I do really wish the children could be made to know that it is wrong, and cruel, to hurt and destroy them. Men are incorrigible in that, some of them.

"Ratio" speaks well. Why should East Maine be put so far away from Maine, when it is only just across the Kennebec? It would be well, even now, if the present session should elect no delegates, and the next year's session be held before the first of May.

EAST MAINE CONFERENCE AND GENERAL CONFERENCE.

It is believed that it is against the best interests of the East Maine Conference not to act in harmony with other Conferences of New England, in its relations to the General Conference. Order was heaven's first law. It has never been abrogated by its author. It is, in a degree, a violation of this law, to lengthen, once in four years, or on the year of General Conference, or before the session of our Conference. It also necessitates the election of Delegates to General Conference a year before the session of that honorable body, which adds another item in the line of this irregularity. There certainly can be no valid reasons given for continuing this course. The whole thing is degrading to the Conference. The Conference should so act in regard to the matter that a change may be effected so that it harmonize with other New England Conferences. To make every fourth year six weeks longer than other years of our Conference, may be agreeable to lovers of disorder, but such things only tend to give the Conference an unnecessary insignificance, and back-door position. If a man is satisfied with bran and water, he hardly deserves better food. If we are satisfied as a Conference with treating ourselves, or being treated in a last table and back-door style, this matter may never be rectified. Otherwise there is a chance for it. It is said that a half truth is a whole lie; a half right is a whole wrong. So it is in this case. Let us have the matter righted, with the help of God.

"Rushton" concludes the meeting in describing —

BEECHER AND HIS CHURCH.

To-day I went to hear Beecher. As I entered the Plymouth Church, I was almost surprised at its plainness; no beautiful carving or storied window was there. The flowers were beautiful, and the air was laden with fragrance. I looked at the pulpit, made from the cedars of

Lebanon, and I felt awed, as I thought that the very tree might have grown where the steps of the Master had trod, perhaps even the skirts of His garments touched it as He passed by. It seemed a holy place from which to speak to the people. The church was filled to its utmost capacity; the man of God ascended the platform. He invoked the Divine blessing; the hymn was sung; choir, people and preacher blended their voices in one vast harmony of praise to Him who hears and sees alike our groans of despair, tears of penitence, and hymns of thankfulness. Then followed the prayer, which was wonderful. There seemed not to be one class of people in the world that his prayer and tender sympathy did not include; alike he remembered the tempted, troubled, bereaved, sick, those watching by the sick, those in authority, President, Counselor, Governor, those on the deep. Then the hymn ascended again. And now we hear the text sounding through the house, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." I listened through the discourse. I watched the eager, upturned faces, hearing — O that they might retain — the truth; and I felt that it was *impossible* for one to go away from that place, and not be a better man or woman, carry more charity into the week, for the world.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

CUTTING POTATOES. — B. C. W. writes: — "Will you please give information in the HERALD in relation to the cutting of potatoes for planting? Would it be well to cut them some time before planting, and have them dry a little, or cut them at time of planting? What would be the effect of either course? In what proportions shall I mix lime plaster and ashes to be used in the hill under the potatoes and around the plants at the first or second hoeing?"

We always advise the cutting of potatoes for planting. We cut them into rather small pieces, each having from two to three eyes. If we want large potatoes, we use less seed; if small ones, more seed. We put two pieces in a hill. If planted in drills, we put a piece every ten inches to a foot. We think it is a good plan to cut the potatoes a day or two before planting, that the cut side may dry, and glaze over a little. We believe this plan to be better than to plant as soon as cut, for we think, when they are so planted, and then comes a rain immediately, the pieces of the potato are lost, or even if the ground be rather moist, the same result will follow. If this be true, the plants would not start as vigorously as though they were differently treated. We never use plaster in any way, except as an absorbent for liquid manure, and rarely so, as we can procure muck and loam at a much lower price, that answers just as well for our soil. Plaster is no better near the seacoast of Massachusetts than so much sand. We never use lime for potatoes except as we have used it in compost heaps to correct the acid of the muck. Ashes we like very much as a manure, and it can hardly be misapplied. We should prefer, however, to use it about the plants at the hoeing.

WORK FOR THE SEASON.

ASPARAGUS. — It is not yet too late to set out an asparagus bed, if it has not already been done. No one who owns even a garden should be without this early and delicious vegetable.

EARLY BEETS can now be sown, both for home use and market. The Egyptian Early Turnip, and Hatch's Extra Early Blood turnip beat, are good varieties.

CORN. — Plant sweet corn every two weeks until the middle or last of June, and thus secure a succession for the table. Crook's Early, Burr's Improved, and Moore's Early Concord are the best sorts.

POTATOES should all be planted by the end of the first week in May. Unless this is done, one is more sure of a crop than if they are planted late. Rose, Peerless, and Bresee's Prolific, are good sorts.

CARROTS. — The Early Horn is the best for the table, and the large Orange and White best to grow for stock. The Americans do not eat this vegetable as much as some of our friends over the water, and we think not so much as would be for our good.

CABBAGE. — Most all lovers of vegetables like this, and will raise a few for home use, if not for market. The early York is the best very early sort; the Savoy the best in quality for fall and winter use, and the Drumhead the largest. For winter use, they should not be planted until the middle or last of May.

CUCUMBERS. — Those who are fond of this vegetable will be sure to raise a few, and should select the extra early Russian for the first, and the white Spine for a later variety.

LETTUCE is a very excellent and agreeable salad, and should not be forgotten in making up the garden.

PARSNIPS. — A very good vegetable that is easily grown in rich soil. The Large Dutch and Long Smooth are among the best sorts.

RADISH SEED should be sown every two weeks for a constant succession.

SQUASHES. — Plant first the Early Scollop for summer use, then the Boston Marrow for second early, and the Hubbard and Canada Crookneck for winter use.

MOWING FIELDS. — At this season of the year, and before the grass gets up, it is well to go over the mowing fields when manure has been spread, and pick off all stones and other articles that may have been carried on to the field in the manure, and if left would dull the scythe, or possibly injure the mowing-machine in haying time. All grass fields should be made as smooth as possible, the ridges, if any, cut down, the bunches grubbed up, and all so prepared that the machines used in harvesting the hay will meet with few obstacles. On some farms, where stones are plenty, many division walls have been built, partly or mostly to use up the stones. Since the introduction of mowing-machines, tedders, and horse rakes, these division walls are a great nuisance, and should, in many cases, be removed. The larger the field the better, and the cheaper the work of securing the hay can be done; beside, along these many walls the bushes will come up and grow, and then monopolize the ground.

LAND FOR ROOT CROPS should be very carefully prepared, that is, it should be made fine; the finer the better, before the seed is sown. The best way is to plough in the manure, and then either cross-plough or use a cultivator with long teeth, and run over it until all the lumps are pulverized, and then let it be raked most thoroughly, and the stones and other obstructions entirely removed, and the soil made just as fine as possible. On land so prepared, the seed-sower can be run to much greater advantage, and the seed much more likely to come up than on coarse, lumpy land.

Obituaries.

Died, at Springfield, Mass., April 16, 1871, Rev. NELSON STUTSON, of the New England Conference.

At a special meeting of the Eclectic Society, the following resolutions were unanimously adopted: —

Resolved, 1. That we deeply mourn the loss of a true Eclectic, a talented scholar, and an earnest, faithful Christian.

2. That we emulate those virtues which in his character shone with so pure a lustre amid trials and sufferings such as few are called to endure.

3. That, while we sympathize with his afflicted relatives and friends in this, our common sorrow, we yet rejoice, knowing that "Blessed are the dead which die in the Lord, that they may rest from their labors; and their works do follow them."

4. That we wear our badges draped for thirty days, and that copies of these resolutions be sent to the family of the deceased, and also for publication to ZION'S HERALD and the *Springfield Republican*.

E. M. SMITH,
C. F. RICE,
E. O. FISK, } Committee.

Middletown, Ct., April 19, 1871.

ELIZABETH NOBLE KIBBY, daughter of Rev. Epaphras Kibby, of the New England Conference, died at Chelsea, Mass., Oct. 30, 1870.

Sister Kibby was born while her father was stationed at Edgartown, Martha's Vineyard, Jan. 12, 1832. Her father's appointments subsequent to her birth were Ipswich, Marblehead, Duxbury, Weston, Weymouth, Dorchester, Charlestown, and Newton. In all these places she shared the lot of an itinerant's daughter, and will be remembered in many of them as a lovely child, or as a young lady of more than ordinary promise. When her father ceased to perform the regular work of the ministry, he settled in Chelsea, where Elizabeth graduated at the High School with more than ordinary honor. She was a faithful and diligent scholar, and won, from the first, the confidence of all who knew her. A long sickness, continued for months, from which no one expected to see her recover, followed her graduation. But she was restored to partial health, and soon after was engaged in teaching in the public schools, in which employment she continued for nearly seven years. Though she was placed in schools largely composed of Irish Catholics, she succeeded in winning their love, and was eminently useful in the impartation of moral instruction and the exercise of a wholesome spiritual influence. She combined a great amount of faithful, loving missionary work with her other duties.

She was converted in February, 1848, while Rev. M. Dwight was stationed in Chelsea, at the Park Street Church. Meetings had been held, for some time, with the help of Bro. Redfield, an evangelist from New York, and much good had been accomplished. One evening, near the conclusion of the meetings, Elizabeth and her elder sister Emma, in a lively and laughing mood, found their way to the house of worship. The vestry where the meeting was held was filled; as they entered, the room to them seemed permeated with the presence of God. They were shown to seats near the front, and soon the evangelist begun to preach from the text, "We are pilgrims," etc. Before proceeding far, the preacher remarked that he felt impressed that there were two persons present who were receiving the last call of Divine mercy. "It may be," said he, "husband and wife, or father and son, or it may be two sisters sitting side by side." He was unacquainted with the two sisters, and knew nothing of their circumstances; but the Spirit took the Word, and sent it to their hearts. Instantly Emma turned to Elizabeth, and said "He means us;" and, trembling under the power of God, they only waited till the invitation was given, when, to the great joy of their father and mother, and other Christian friends present, who had long prayed for them, they hastened to the altar for prayers. Emma found the Saviour then and there, but Elizabeth passed several days in earnest prayer and penitence before she gained the prize she sought. For a number of years she lived a devoted Christian life, earnestly seeking to know and do the will of God.

About thirteen years before her death, while reading Baxter's "Saint's Rest," her mind was peculiarly exercised with regard to the theory and experience of perfect love. The Holy Spirit found her a willing learner, and speedily her consecration was perfect, and her faith claimed the promise, and she entered upon the enjoyment of the blessing. To the day of her death she most sweetly and beautifully illustrated the power of grace to save and keep the believing soul. It is of special interest to know that when she sought the blessing, it was with the desire to secure a preparation of heart which would enable her to be more useful in leading others to the cross. Not so much for safety or joy, but for usefulness, she went to the throne to be endued with power, and to receive the baptism of fire. Her life subsequent to this experience was spent in the endurance of a long and painful sickness, which, for a great part of the time, confined her to her home; but still she was ever active in doing good. Young Christian women were greatly helped by her prayers and counsels, and many a sick and dying sinner was led to Jesus, several even during the last year of her life, when it was with the greatest difficulty she left her home to make these visits of mercy.

Her last day on earth was the holy Sabbath. Her soul was filled with quiet joy as she neared the river; calmly triumphant, she entered the valley. "My work is all done," was her testimony. Jesus revealed Himself to her in a wonderful manner, and faith brought heaven and earth near to each other, so that all who came into her presence felt that they drew near the confines of the celestial city.

As the Sabbath drew to a close, she expressed a wish that her brethren and sisters of the Walnut Street Church might visit her, and sing and pray with her. Bro. Dwight, who was her pastor when she was converted, was present, with others, and led in prayer. They then sung her favorite hymns, "Forever here my rest shall be," "I thirst, Thou wounded Lamb of God," "White Robes," "I am trusting, Lord, in Thee." With words of exhortation, she bade farewell to weeping friends, as one by one they took her hand in parting. In the silent watches of that night, while sitting in her chair, she whispered, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," and gently she fell asleep, passing from the land of the dying to the joy and glory of the saints of God, who are "absent from the body, but present with the Lord."

CHLOE M. WESTGATE, for thirty-four years a member of the First Methodist Episcopal Church in Fall River, was suddenly called to her reward on the 10th of February.

Only a short time since she was most deeply afflicted in the death of her eldest daughter, a woman of sterling qualities and bright prospects, who was cut off like the grass. It is thought that the death of the daughter hastened that of the mother by overwhelming her in grief. They are now united in heaven. On the night of the 10th of February she was suddenly seized with rheumatism of the heart, and in a moment's time had passed away, even before her husband could be summoned from the church, only a few steps distant.

Sister Westgate was a woman of strong convictions; was independent, though never arrogant; possessed common sense in no ordinary degree; was foremost in every good word and work, always at her post, reliable as a laborer in God's vineyard and as a friend to be trusted, and she died lamented by all. Her charities were numerous, but not ostentatious. The minister was ever supported in his labors by her efforts, and all who were associated with her looked for her counsel and advice as being best. A. A. W.

JOSIAH GORHAM died in Nantucket, Feb. 28, aged 78 years.

Bro. Gorham had just returned to his dwelling from a walk in the afternoon. Feeling chilly, he went to the register, and while standing there, pleasantly remarked to a friend who had called, "This is the last time I shall go down street this winter," referring, probably, to the day as being the last of winter. A few moments after he suddenly fell, and expired without a struggle in the arms of the friend to whom he had made the remark. Converted at the age of sixteen, and for more than sixty years an active and useful member of the Church, in its various departments of Christian labor, giving daily evidence of his love to God and to man, Bro. Gorham needed no warning as a preparation for death; neither did his friends require any dying testimony as an assurance of his readiness to depart and be with Christ. God kindly took his aged and faithful servant, without suffering, from his home on earth to a mansion in heaven. Though for many years entirely deaf, Bro. Gorham regularly attended the services of the sanctuary, and was as attentive and apparently as interested as any member of the congregation. The Church and the poor will long remember with gratitude his liberal gifts and benefactions.

WM. H. STARR.

REBECCA STRAW died in Garland, Me., March 1, aged 65 years.

Sister S. gave her heart to Jesus some forty years since, in the town of Gray, Me., under the labors of Rev. Orin Bent. She became a member of the Methodist Episcopal Church, of which she has been a faithful servant, lo, these many years. Sister Straw was one of those whose life was chiefly spent for the comfort and benefit of others. Many mourn her departure. As might be expected, her end was peace and triumph.

Exeter, March 6, 1871. W. B. FENLASON.

Mrs. MARTHA B. CONGDON died in Southbridge, Mass., March 10, 1871, aged 59 years.

For over forty years Sister Congdon loved the Saviour, and she was a noble member of the Methodist Episcopal Church, greatly loved and highly esteemed by those who knew her, especially by those who knew her best. She was one of the most exemplary Christians. Amidst great suffering, she was uncomplaining and cheerful. Her last days were peaceful and happy. When very weak on her dying bed, she joined in singing a verse of "Come, thou fount of every blessing." Now she joins in singing with the redeemed in glory the song of Moses and the Lamb. W. SILVERTHORN.

Southbridge, March 20, 1871.

LUCY SHERMAN, widow of the late Elisha Sherman, of East Knox, Me., was born in Marshfield, Mass., Sept. 19, 1788, and moved to Knox, Me., April, 1805. She was baptized in January, 1806, and joined the Freewill Baptist Church. Subsequently she joined the Methodist Episcopal Church, of which she remained a member more than thirty-five years. She died of dropsy, March 27, 1871, aged 82 years and 6 months.

Her amiable disposition and intelligent mind, her habits of industry, together with her deep piety, won the esteem and admiration of a large circle of friends. Her sweetness of temper often drew children and adults to her side who were not religious, while she tenderly gave them appropriate lessons of instruction. She was sufficiently intelligent to entertain the clergy or statesmen on subjects of the highest importance relating to Church or State. Her habits of industry were remarkable, and every minister on the charge shared the fruits of her toil. She was a great lover of the HERALD, as evidence of which we would refer the reader to a letter published in the HERALD, Jan 23, 1867, written by her own hand in the 79th year of her age. Her religion was constant, uniform, deep; and although her sufferings were intense, not a murmur escaped her lips. She had a kind word for all, and thanked the Lord for everything. The last week of her life, notwithstanding her severe physical sufferings, was the most brilliant and glorious of all, often repeating passages of Scripture and verses of appropriate hymns. Among them were the following lines: —

"But this I do find,
We two are so joined,
He'll not live in glory,
And leave me behind."

Thus has set one of the brightest luminaries of the Christian Church.

"Gladly to earth her eyes she closed,
To open them in heaven."

W. J. CLIFFORD.

HERALD CALENDAR.

CONFERENCE SESSION THIS MONTH.
East Maine, Dexter, May 31, Bishop Ames.

Fall River District Stewards' Meeting, East Weymouth, Friday, May 5.
Rockland District Ministerial Association, Vassalboro', May 8.
Yarmouthport Camp-meeting, Aug. 15, to continue ten days.
Penobscot Valley Ministerial Association, Bangor, May 8.
Camp-meeting at Willimantic, Aug. 28.

POST-OFFICE ADDRESSES.
Rev. C. Tabor, Bradford, Vt.
Rev. W. C. Robinson, North Haverhill, N. H.
Rev. D. K. Banister, Ludlow, Mass.
Rev. James Thurston, Dover, N. H.
Rev. J. Livesey, Providence, R. I.

The Secular World.

REVIEW OF THE WEEK.

Domestic.

One of the wagons belonging to Barnum's circus was run into by a railroad train, at Crawford, New Jersey, on the morning of the 27th, while the occupants of the wagon were asleep. Five were instantly killed, the wagon and horses smashed to pieces, and one man only survives, fearfully injured.

Fraudulent bounty claims, to the amount of over a million dollars, have been discovered in New York, and the swindlers arrested.

France.

Thiers announced on the 28th, that everything was in readiness for the final *coup*. All the minor engagements of the past day or two were favorable to the Government forces. It is reported that the Commune has blown up the southern forts. The *gens d'armes* in St. Denis are becoming numerous, and the loyal national guards there have been organized. The official statement of the losses of the Communists to Tuesday sums up 9,000 killed and wounded, besides 3,000 prisoners. On the night of the 23d, a balloon started secretly from College Rollin. *Le Mot d'Ordre* alleges that the people of Toulouse have risen in insurrection, and that many of the streets are filled with barricades. The Commune reports that the Versaillists were repulsed three successive times, and that the battery at Asnières had been silenced. The Republican league calls for a Congress to meet, and decide on terms of peace. The Commune has forbidden all interference with traffic in merchandise and the management of railways. The commissariat is provisioned for a long period. At last a delay of forty-eight hours has been granted persons between nineteen and forty, to join their battalions in the national guard, and neglect to do so will be punished by court-martial. The Communists have, through mistake, attacked and captured a Prussian battery. Its restitution has been demanded. A new journal, called *La Paix*, has appeared in Paris. The Ottoman embassy in Paris has been struck by two shells. The Minister of Finance has asked for additional credit to meet the engagements to Germany. A proposal was made in the Commune to retaliate on the Government by the murder of the Archbishop of Paris, but it was rejected. The Prussians have warned the insurgents to quit St. Omer. The Commune is issuing retaliatory decrees in return for the action of the Government in cutting off provisions. Petroleum shells have set fire to Château Meudon.

Every one who possibly could, took advantage of the armistice to leave Paris. The Communists were busy repairing Porte Maillot as fast as possible. Fort Issy fares hardly under the hot fire from the Versailles batteries, and bad breaches have been made in the walls. The first parallel of the siege works has been occupied, and the second has been begun. Faidherbe has been removed from command. The Commune has impressed into military service the porters of the Lyons Railway. It is admitted that the Government is unable to pay to the Germans the first installment of indemnity long since due. The armistice being over, the cannonade began with renewed force, Fort Valérien pouring forth a terrible fire. The Versailles troops attempted to cross the bridge at Asnières, but the fire was so hot that they were compelled to retreat. The Commune pretends to have made arrangements for bringing provisions into the city.

The Grand Duke Alexis of Russia is to visit the United States in May, accompanied by several Russian naval vessels. — It is said the Empress Eugenie is coming to Saratoga, and there is also a rumor that Mr. and Mrs. Campbell (Lord and Lady Lorne) are also coming this way. "Birds of a feather flock together;" princes feel at home in a nation of sovereigns. Come on.

Newfoundland.

The cable between Port au Basque and Gaspé Bay, Cape Breton, broke on the 19th ult. A repairing steamer has left St. John's.

Cuba.

The Spaniards intend to change their tactics, and expect to suppress the rebellion speedily.

GOSSIPGRAPHS.

—Queen Victoria has more Mohammedan subjects than the Sultan of Turkey.

—A number of cotton planters have turned their attention to sugar in Louisiana. It is estimated that the crop will give 200,000 hogsheads this season.

—If Brigham Young wore an additional weed on his hat every time he lost a wife or mother-in-law, it is estimated that he would have to have a hat twenty-seven feet high.

—Quebec derives $10,000 annual revenue from chimney-sweeping.

COUGHS AND COLDS.—Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, &c., should try *Brown's Bronchial Troches*, a simple remedy, which is in almost every case effectual. The Troches have been tested by time, and pronounced universally superior to all other articles for the same purpose.

Money Letters Received to April 22.

T. J. Abbott, L. J. Allton, W. R. Ayer; S. M. Benton, C. H. Bray, H. W. Bolton, R. W. Black, H. Brownson, L. H. Bean, D. L. Brown, J. E. Baxter; J. W. Coolidge, O. M. Cousens, V. A. Cooper; E. Davis, C. H. Dearborn, I. B. Dennison; J. P. Frye, L. Foss, B. Foster; M. A. Goodale; E. E. Hersey, J. T. Hanna, R. W. Harlow, J. G. Holcomb, J. E. Hawkins, M. Howard, L. Hawkins, N. Hobart, L. A. Hall, J. L. Hyde; A. Knowlton; Thomas A. Lee, J. H. Lamb, P. R. Littlefield, A. Labree; M. V. Morrison, J. McLaughlin, C. C. Mason; J. C. Norris, 2; F. Olin; G. M. Palmer, G. R. Palmer; S. E. Quimby; E. Sears, E. Scott, F. W. Sanger, Jas. H. Stevens; A. L. Tolman, J. S. Thomas, T. Tyril, John Thompson; S. Wentworth, M. H. Walker, J. W. Williams, H. W. Warren, Geo. Whitaker, L. D. Wardwell, S. F. Wetherbee.

Money Letters Received from April 22 to April 29.

S. Allen; L. Blake, J. Button, E. D. Brown; A. Church, G. L. Chase, W. B. Chamberlain, F. P. Caldwell, E. T. Clark, J. B. Crowell, L. P. Causey; O. Estes; B. Judd; A. S. Ladd, L. W. Lary, J. Lovejoy; J. S. Metcalf; M. G. Prescott, A. Parkhurst, M. G. Palmer, 2, C. A. Parker, W. N. Parker; R. Rhinehart, E. M. Rock; G. E. Smith, M. Sherman, A. Sanderson, C. E. Seaver, B. B. Stiles; D. M. True, T. M. Treadwell; W. R. Wescott, F. Widmer.

Methodist Book Depository.

Money Letters Received from April 15 to April 22.

O. W. Adams; H. W. Bolton, Bridgman & Childs, E. Birlingham, G. A. Bowley, H. W. Bixby, W. Butler, O. C. Baker, M. A. H. Butler; S. P. Colby, D. D. Currie; R. S. Dixon, 2, J. F. Davis, A. L. Dearing; C. H. Ewer; M. J. R. George, N. Goodrich; J. Hawks, J. P. Higgins, E. A. Howard, F. M. Herrick, M. Howard, W. J. Holland; S. R. Jenkins, W. Johnston, George J. Judkins; P. Kinsley, A. Kidder, E. R. Kilbourn; J. H. Lamb, E. Loomis, C. L. Lane; J. W. Merrill, O. W. Mack, C. L. McCurdy; J. H. Nutting; J. B. Perrin, A. Prince, C. S. Park, Allen Perry, H. R. Parmentar, B. K. Peirce; Sarah J. Randall, C. B. Rounds, C. A. Robinson, A. Reynolds, Geo. E. Reed, Lewis Rowe, W. H. Rogers; E. M. Shaw, C. H. Stevens, J. F. Sheffield, 2, J. E. Starbuck, M. A. Sprague, A. Sanderson, J. R. Smith; E. F. Templeton, O. E. Thayer, W. R. Tisdale, L. H. Tabor; L. B. Underwood; J. D. Wilson, J. J. Woodbury, E. E. Wood, W. Wignall, J. W. Work, A. A. Wright.

Money Letters Received from April 22 to April 29.

E. G. Agard, W. H. Adams, J. M. Avann; T. G. Brown, Benj. Bates, W. Bryant; A. J. Church, J. Cadwell, P. Crandon, J. Candlin, N. Coggshall, W. T. Case, E. J. Clark, P. B. Chase, J. C. W. Coxe, J. Cummings; J. L. Douglas, J. P. Dunham, J. T. Davis, 2, John S. Day; C. H. Ewer; W. J. Fleming, E. C. Ford, M. E. Fitts, J. A. Foster; P. Gates; W. H. Hutchins, W. H. Hatch, James Harriman, C. S. Hall; E. H. Johnson, W. S. Jagger, 2, L. S. Johnson; S. M. King; S. Lufkin, E. A. Lyon; E. S. Magoun, D. E. Miller, S. McLaughlin, C. B. Morse; J. C. Nichols, A. Nelson, Geo. W. Norris, J. H. Nutting, F. Nichols; Chas. W. Olin; G. R. Palmer, Geo. E. Potter, L. W. Prescott; A. B. Russell, D. Richards, A. Richardson, Joseph H. Richards; P. H. Stevens, E. F. Strickland, M. A. Sprague, J. W. Simpson; W. Turkington; James B. Vickery; G. G. Winslow, D. A. Whedon, W. Wignall, E. H. Walt; A. Yates.

J. P. MAGEE, Agent, 36 Bromfield St., Boston.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

April 29, 1871.

GOLD.—1.10¾ @ 1.11.

FLOUR.—Superfine, 6.00 @ $6.50; extra, $6.75 @ $8.00; Michigan, $7.00 @ $8.50; St. Louis, $7.50 @ $10.50; Southern Flour, $7.00 @ 10.65.

MIXED NEW CORN.—80 @ 82c.; Mixed Yellow, 83 @ 85c.

OATS.—65 @ 70c. Shorts, $31.00 @ $32.00.

RYE.—$1.10 @ 1.20 per bushel.

SEED.—Timothy, Herds' Grass, $5.00 @ 5.50; Red Top, $6.25 @ 6.75 per sack; R. I. Bent, $3.00 per bushel; Clover, 10½ @ 11c. per lb.

APPLES.—$3.50 @ 5.50 per bbl.

PORK.—$22.00 @ 23.00; Lard, 13 @ 14c.; Hams 14 @ 15c.

OLD BUTTER.—15 @ 25c. New, 30c.

CHEESE.—Factory, 14 @ 16c.; Dairy, 8 @ 15c.

EGGS.—19 @ 20 cents per doz.

DRIED APPLES—5 @ 9c. per lb.

HAY.—$19.00 @ 29.00 per ton, as to quality.

POTATOES.—$3.50 @ 4.50 per bbl.

SWEET POTATOES—$5.00 per barrel.

BEANS.—Extra Pea, $2.75; medium, $2.00 @ 2.25; common, $1.50 @ 1.62.

LEMONS.—$4.25 @ 4.75 per box.

ORANGES.—$4.50 @ 5.00 per box.

MARROW SQUASH.—$7.00 per cwt.; Hubbard, do., $7.00 per cwt.

ONIONS.—$5.00 per bbl.

CARROTS.—$2.00 per barrel.

BEETS.—$2.00 per bushel.

TURNIPS.—$2.25 @ 2.75 ₱ bbl.

CABBAGE.—$4.00 per barrel.

CRANBERRIES.—$12.00 per barrel.

REMARKS.—Flour demand remains quite moderate. Seed—Herds' Grass, 50 @ 75c. lower. Clover nearly 1 cent easier rates. Pork has sold $1 lower. Squashes advanced. Sweet Potatoes also higher. A fair call for Vegetables. Beans dull.

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.

Cattle, 1,647; Sheep and Lambs, 7,309; Swine, 3,500; number of Western Cattle, 1,567; Eastern Cattle, —; Working Oxen and Northern Cattle, 55. Cattle left over from last week, 35.

PRICES. Beef Cattle—Extra, $11.50 @ 12.00; first quality, $10.50 @ 11.25; second quality, $10.00 @ 10.25; third quality, $8.50 @ 9.75; poorest grades, $6.00 @ $8.00 per 100 pounds (the total weight of Hides, Tallow, and Dressed Beef). Many of the Cattle are sold by the pound, live weight.

Brighton Hides—0 @ — c. per lb.
Brighton Tallow—6 @ 6½ c. per lb.
Country Skins——c. @ — each.
Hides—7½ @ 8c. per lb. for country.
Tallow—5 @ 5½ c. per lb. for country.
Wool Skins—$1.50 @ 2.00 per skin.
Lamb Skins—50 cents each.
Sheep Skins—$1.75 to 2.50 each.
Calf Skins—16 @ 18c. per lb.

Sheep and Lambs. Extra and select lots, $9.00 @ 10.00 ₱ head; ordinary, $3.50 @ $4.00 per head, or from 6 to 9½ cents per pound. Western Sheep cost from one half to one cent per pound higher than they did one week ago. Most of them were taken at a commission. The trade for Sheep has been quick. The supply from the North was light.

Swine. Store Pigs, wholesale, 8 @ 10 cents per pound; retail, 8 @ 11 cents per pound. Columbia County Pigs, — cents ₱ lb. Canada Pigs—wholesale, — @ — cents per pound; retail, — @ — cents ₱ lb. Fat Hogs—2,500 at Market. Prices 7¼ to 7¾ cents ₱ lb. But a few Store Pigs in Market.

REMARKS.—The trade for Beeves has not been so good as that of last week. Prices remain unchanged. Cattle cost higher at Albany, and the quality is not much different from that of last Market. There were not any Cattle in Market from Maine, and but a few Northern ones. Next week the trade will be resumed for all kinds of live stock, the Cattle Commissioners having rescinded all regulations and restrictions heretofore issued against the traffic in and movement of all classes of Cattle from place to place. The order is to take effect on May 1st, 1871.

Acknowledgments.

I hereby tender to the brethren of the New England Conference my sincere thanks for their expression of sympathy towards me, in lending a hand to my aid, in my feeble state of health, under the trying circumstances in which I am placed. The Lord reward you, and as you go to your new fields of labor, to sow the seed of eternal truth, to save souls, may you return in the evening, bringing your sheaves with you. The Lord bless you, is the prayer of your sister in Christ,
Chelsea, April 17, 1871. H. GERRISH.

Church Register.

NEW ENGLAND SABBATH ASSOCIATION.

"Its object is to seek to procure a better observance of the Christian Sabbath."

J. W. COOLIDGE, 164 Tremont St., Boston, Sec.

N. B.—Funds needed for this work may be sent *to the Editor of this paper*. Please send $1.00 to-day.
May 6. 6i 1t 14*

VINEYARD CAMP MEETING.—The Annual Camp-meeting at Martha's Vineyard, the present year, will commence on Thursday evening, Aug. 17.

S. C. BROWN,
May 1, 1871. G. F. GAVITT.

SPECIAL ATTENTION of the Ladies of Methodist Churches throughout New England is called to the following notice:—

Some time since an Organization Committee was appointed by the Women's Foreign Missionary Society. That Committee would be very happy to render service in the formation of Auxiliary Societies in any Church where such organizations do not now exist. This is an *important work*; we trust every preacher's wife will feel called upon to see that such a Society is formed among the ladies of the Church with which she is connected. Members of this Committee will be ready to respond heartily to any invitation to assist in this work. As the services of this Committee are gratuitous, and no funds can be drawn for this purpose from the Treasury, it will be necessary, in most instances, that the traveling expenses be met by the parties visited.

Any church desiring the services of this Committee, will please address, Mrs. Rev. S. B. Sweetser, Secretary of the Organization Committee, No. 36 Bromfield Street, Boston, Mass.

APPORTIONMENTS TO CONCORD DISTRICT

of the Special Missionary Collection, and Expenses of Delegates to General Conference.

STATIONS.	*Special Miss. Coll.*	*Delegates.*
Concord,	$18 00	$10 00
Loudon,	4 00	2 00
Chichester,	6 00	3 00
Suncook,	12 00	6 00
Bow,	4 00	2 00
Hooksett,	4 00	2 00
Manchester, First Church,	4 00	2 00
" St. Paul's,	18 00	10 00
Fisherville,	10 00	5 00
Tilton,	16 00	8 00
E. Tilton,	4 00	2 00
Laconia,	10 00	6 00
Gilmanton,	5 00	3 00
Moultonboro',	5 00	3 00
S. Tamworth and N. Sandwich,	6 00	4 00
Sandwich Centre,	10 00	6 00
Plymouth,	10 00	6 00
Rumney and Groton,	5 00	3 00
Warren,	10 00	6 00
Piermont,	3 00	2 00
Haverhill,	3 00	2 00
" Haverhill,	5 00	4 00
E. Haverhill,	3 00	2 00
N. Monroe,	3 00	2 00
Tuftonboro' and Wolfboro',	5 00	4 00
Lisbon,	14 00	8 00
Littleton,	14 00	8 00
Bethlehem and Whitefield,	6 00	3 00
Jefferson,	6 00	3 00
Lancaster,	10 00	6 00
Groveton,	5 00	3 00
Milan and Berlin,	4 00	2 00
Colebrook,	4 00	2 00

N. B.—It is desirable that the Special Missionary Collection be made within *two months*. Collection for Delegates at any time during the year.

Tilton, April 19, 1871. S. G. KELLOGG, P. E.

DR. E. O. HAVEN, President of the Northwestern University, will deliver a course of Free Public Lectures before the Boston Theological Seminary, illustrating the subserviency of modern thought to the interests of Christ's Kingdom in the following aspects and relations:—

I. Christianity and the Times.
II. Christianity and Current Natural Science.
III. Christianity and Contemporaneous Psychology.
IV. Christianity and Natural Law.
V. Christianity and Amusements.

Providence permitting, these Lectures will be delivered in Wesleyan Association Hall, at 12 o'clock, noon, on the 8th, 9th, 10th, 11th, and 12th of May. All interested are cordially invited. W. F. WARREN.
May 4. 2t,

VERMONT METHODIST SEMINARY AND FEMALE COLLEGE, MONTPELIER, VT.—Summer Term will begin Wednesday, May 10.

C. W. WILDER, Principal.

The Library of Wesleyan University wishes to secure files of ZION'S HERALD, of the following dates: From October, 1828, to January, 1834; the years 1838 and 1839, and 1866 and 1867; also, a copy of the University Catalogue for the year 1834.

We solicit contributions of pamphlets (of which we now have but few).

Any reading matter whatever, however old, or of however little apparent worth, will be thankfully received. Much matter may thus be collected and arranged for preservation, which, while it is of little interest to its present owners, would be of considerable value to us.

All such matter may be sent in lots of any size at our expense. Direct to

C. T. WINCHESTER, Librarian.

DISTRICT STEWARDS' MEETING.—The District Stewards of Fall River District are requested to meet at East Weymouth, on Friday, May 5, at 11 o'clock A. M.

Carriages will be at the North Braintree Depot on the arrival of the train, at 9.20, to take the brethren to East Weymouth. The pastors are requested to call the attention of the District Stewards to this notice.

S. C. BROWN.

THE NORWICH DISTRICT MINISTERIAL ASSOCIATION will be held at South Coventry, commencing Monday evening, June 26, and closing Wednesday evening, 28th.

Will brethren please arrange to be there Monday, and remain till Thursday morning. And will those having parts assigned them come thoroughly prepared?

GEO. W. BREWSTER.
Danielsonville, April 28.

CORRECTION.—In the Appointments of Providence Conference, Rev. S. S. Cummings is "Missionary Agent of Baldwin Place Home for Little Wanderers," not "Boston House," as given. This is a home for homeless and neglected children of New England. Children from fifteen different States have enjoyed its Christian hospitality.

Business Notices.

FREE MORNING CONCERTS.

Early in the morning rise,
To the Common quick retreat.
Without money — without price,
Hear the birds their songs repeat,
Where the carpet green and nice,
Lies spread out beneath your feet.
Nature in her new Spring dress
Seems as full of happiness
As the BOYS in their new "CLOTHES,"
They've just bought at GEORGE FENNO'S,
Coat, Pants, Vest, Hat and *Shoes* complete,
Corner of Beach and Washington Street.

☞ FLOOR OIL CLOTHS AT REDUCED PRICES.—Just received, an invoice of new and beautiful designs of the finest qualities manufactured.

JOHN J. PEASLEY & CO.,
47 Washington Street.

☞ NEW SPRING DESIGNS.—Don't be induced to buy an old style until you have seen the new designs in Brussels and Tapestries now being opened by

JOHN J. PEASLEY & CO.,
47 Washington Street.

☞ SUMMER CARPETINGS.—Canton, Japan and Calcutta Mattings—the finest qualities and the best styles. Hotels, Beach Houses, etc., furnished with these goods at a slight advance on cargo auction prices. Dealers are invited to inspect our stock.

JOHN J. PEASLEY & CO.,
47 Washington Street.

☞ DESIRABLE CARPETINGS.—A very choice assortment of English and American Carpetings are now being offered for sale by JOHN J. PEASLEY & CO., 47 Washington St. The designs comprise the newest and most stylish patterns. Parties furnishing houses throughout would do well to take advantage of the low prices.
May 4, 22 3t

THERE IS NO NECESSITY

To know the exact formula by which a popular medicine is compounded in order to be assured that it will do no harm, if the parties putting it up are responsible. This is the case with the proprietors of POLAND'S HUMOR DOCTOR. The parties are well known, are reliable and responsible. The medicine itself has been well tested by thousands, is purely vegetable, and has always proved a success in cases requiring a *Humor Remedy*.

DELAY NOT, for you can be easily cured of your Cough, Weak Lungs, Pain in the Chest, and such like weaknesses, by the use of *Wells Pine Compound*. All Druggists have it.

STAINED AND CUT GLASS.

J. M. COOK, 131, 139, and 146 Congress Street, Boston, Mass., Manufacturer of Stained, Cut, Enameled, Flock, and Embossed Glass of all kinds. Attention given to getting up Church Windows in all styles.
Jan. 5, 71 1y lamo.

☞ CRAMPTON BROTHERS' Imperial Laundry Soap contains a large per centage of vegetable oil, is warranted fully equal to the best imported Castile soap, and at the same time possesses all the washing and cleansing properties of the celebrated French and German laundry soaps. Housekeepers will do well to call for it. If your grocer does not keep it, send your order direct to the manufactory, 2, 4, 6, 8, and 10 Rutgers Place, and 33 and 35 Jefferson Street. Office, 84 Front Street, N. Y. Dec. 22. 6m.

FOR MOTH, PATCHES FRECKLES, AND TAN,
Use Perry's Moth and Freckle Lotion.
It is the only reliable and harmless Remedy known for removing Brown discoloration. Sold by Druggists everywhere. **Depot, 49 Bond St., N. Y.**

PIMPLES ON THE FACE.
For Comedones, Black-worms, Grubs, or Pimply Eruptions, and Blotched disfigurations on the Face, use **Perry's Comedone and Pimple Remedy.**
It is invaluable to the afflicted. Prepared only by **Dr. B. C. Perry, Dermatologist, 49 Bond St., N. Y.** Sold by *Druggists everywhere.*
Mar. 2, 181 4m.

N. TIBBALS & SON,

who have the
Great Central Theological
AND
Sunday-school Bookstore
of this Country,

Have now opened the **Subscription Book Business.** Superannuated Preachers, or any one, will do well to send for particulars to
N. TIBBALS & SON,
37 Park Row and 145 Nassau Street,
NEW YORK.
May 4. It 15*

KILL YOUR WORMS!

Make Your Trees Thrifty and Fruitful by Using the Alkaline Phosphate Fertilizer.

This Fertilizer is guaranteed to contain ONE HALF BONE, so that, used in moderate quantities, its effects are not exhausted in the first year. The CARBOLIC ACID is very offensive to Insects and Worms of any kind, and either destroys them or drives them away from the soil.

Now is the time to give your orders for next Spring

The best way to use this Fertilizer, is to spread it lightly on the ground. The average allowance is TWO BARRELS TO THE ACRE. In planting, a tablespoonful should also be mixed with the earth in each hill.

Reference is made to J. M. USHER, Esq., Editor of *The Nation*, 27 Cornhill, and REV. E. P. MARVIN, Editor of *Daily News*, both of whom have used this Fertilizer on their estates.

DAVIS & MIERS,

PROPRIETORS.
Office: 8 City Hall Avenue,
BOSTON.
Works: Dorrance Street,
CHARLESTOWN NECK.
May 4, 561 4t.

Wanted—Agents $75 to $250 per month, everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only $15. Fully licensed and warranted for five years. We will pay $1000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from $75 to $250 per month and expenses, or a commission from which twice that amount can be made. Address SECOMB & CO., *Boston, Mass.; Pittsburgh, Pa.; St. Louis, Mo., or Chicago, Ill.*
May 4. 13t

NEARLY 500 Swindlers, Cheats and Humbugs, are *named* and exposed in "Star Spangled Banner" for June.—Ventilates *every* Swindler.—Sent three months *on trial* for only **ten** cts.—Nothing like it. Address, S. S. BANNER, Hinsdale, N. H.
May 4, 51 1t

$60 A WEEK PAID. If you want business, send stamp to NOVELTY CO., Saco, Maine.
Apr. 27, 2l 1y

MARK PITMAN,

SALEM. MASS,
Importer and Breeder of Choice Fancy Fowls.
EGGS FOR HATCHING
Carefully packed, warranted fresh, and from the best imported and native strains. Send stamp for card of prices, etc. Mar. 9, 10l 3t. e.o.w.

Bishop Soule's Liniment,

INVENTED by the late BISHOP SOULE, is creating a revolution in the cure of **Sciatica, Rheumatism, Neuralgia, Kidney and Spinal Complaints, Sore Throat, Sprains, etc.** The cures effected by it are almost beyond belief. Try it, use nothing else, and you will be cured. It is *the only sure cure* for that *dreadful disease, Sciatica.* For sale by Druggists, price $1.50 per bottle. If your druggist has none, ask him to get it for you. All wholesale druggists have it. **F. W. RYDER & SON,** Proprietors, Room 5, Boylston Hall, Boston. Apr. 27, 13l 13t

Awarded the Highest Prize at the Mechanics' Fair, Boston, 1869.

AMERICAN PEERLESS SOAP.

Unequaled for all Family Purposes,

MANUFACTURED BY
CURTIS DAVIS,
No. 65 CHATHAM STREET, BOSTON.
And for sale by all first-class Grocers.
May 4, 6l 6 eow

Scripture and Science have met together; Genesis and Geology have kissed each other.

SCIENCE AND THE BIBLE

A BOOK of thrilling interest and greatest importance to every human being. The Papers, Pulpits and People are discussing the subject and book. Every man, woman and child wants to read it. The long, fierce war is ended—an honorable peace is secured. Science is true. The Bible literal, pure, and beautiful. Both are now satisfied and firm friends. God's work-days, six actual days—not long periods. This book gives the very cream of Science, making its thrilling realities, beauties, wonders and sparkling gems a hundredfold more interesting than fiction. **Agents wanted.** Experienced agents will drop other books, and secure territory immediately. Address for circular, **ZIEGLER & McCURDY,**
102 Main Street, Springfield, Mass.
Mar. 30, 20l 13t 9*

New and Elegant
INTERIOR DECORATIONS,

PAPER HANGINGS

IN EVERY VARIETY,
Fresco Borders
and Mouldings,
French Flowered Papers
AND BORDERS,
GILT MOULDINGS,
At wholesale and retail by
DENNETT & BLISS,
IMPORTERS AND DEALERS,
383 Washington Street, Boston.
Also, a large assortment of common Papers, at low prices. Apr. 13, 40l 7t 12*

KIMBALL BROTHERS

Having leased their
Carriage Repository
In Masonic Temple, to be vacated on the first of May, will offer
Great Inducements
To those wishing to purchase
First-Class Carriage.
They have a
SPLENDID STOCK,
WHICH
MUST BE SOLD
IN THE NEXT
TWENTY DAYS.
A full variety of heavy work which for style, elegance, etc., surpass anything ever before seen in this city.
A RARE CHANCE TO BUY.
KIMBALL BROTHERS.
May 4, 41 2t

AGENTS WANTED for "CONVENT LIFE UNVEILED," by EDITH O'GORMAN, Escaped Nun, whose disclosures are thrilling and startling. CONN. PUB. CO., Hartford, Conn
Apr. 27, 4l 3mo.

Bristol Shuttle Sewing Machine.
$25.00.
Is a first-class machine, has the under-feed, and all the latest improvements. Warranted equal to any $60 machine. Agents wanted. Address,
J. W. BRISTOL, 131 Pearl St., Boston.
May 4, 4l 2t

SPENCERIAN PENMANSHIP

Published by Ivison, Blakeman, Taylor & Co., New York.

The Spencerian System is more practical, more thorough, and more original than any other system. It is republished in England, and advertised there as the *American Standard.* It is the **accredited source** from which the **best penmen** of the country have **derived** their **knowledge** and **skill** in the art. It is used in more **Normal Schools and Business Colleges** than **all other** systems combined. It is *more generally* used than any other system. Circulars containing prices and full particulars furnished on application *as below.*

SPENCERIAN STEEL PENS.

Manufactured by the Original Inventor of Steel Pens.

These Pens are of superior English Manufacture, and combine Elasticity of Action with Smoothness of Point, and are a nearer approximation to the real **SWAN QUILL** *than anything hitherto invented.*

☞ **SAMPLE CARD,** *containing all the* **14 numbers,** *artistically arranged and securely inclosed, sent by mail on receipt of* **25 CENTS.**

Address,
W. A. WILDE & CO.,
Publishers, Booksellers and Stationers.
No. 1 Cornh 11, Boston, Mass.
May 4 50l 4t 15*



[ESTABLISHED 1843.]
WEBB & TWOMBLY'S
Chocolate, Prepared Cocoa, Broma, etc., etc.

Our Chocolate and Cocoa have invariably taken the highest award when placed in competition with the preparations of other manufacturers, and we guarantee them to be unsurpassed in quality. Give them a trial, and you will use no other. For sale by all first-class dealers.
JOSIAH WEBB & CO.,
48 Chatham Street, Boston.
Apr. 27, 45l 6m

Spring, 1871.

CARPETINGS,

OIL CLOTH,
WINDOW SHADES,
DRAPERIES.

We are now receiving by foreign steamers a full and elegant assortment of
AXMINSTERS,
BODY BRUSSELS,
TAPESTRIES,
Of the best manufacture, in OUR OWN designs
Also, new styles of
AMERICAN GOODS,
IN ALL QUALITIES.
The above, together with our stock of
STRAW MATTINGS
Are offered at the
Lowest Market Prices!
In our
WINDOW SHADE AND DRAPERY DEPARTMENTS,
Will be found an assortment of goods adapted to the wants of all.
GOODS CHEERFULLY SHOWN.
LEARNARD & HARTLEY,
134 Hanover and 78 Union Streets,
BOSTON.
May 4, 72l 4t

BOARD IN THE COUNTRY WANTED
FOR a gentleman, wife and little boy. Methodist family preferred. Must be near Boston. References exchanged. Address, "Local Preacher," HERALD Office, 36 Bromfield Street. Apr. 20, 4t.

GUARDIAN MUTUAL Life Insurance Company.

251 Broadway, New York.

ORGANIZED.....1859.

BRANCH OFFICE:
WESLEYAN ASSOCIATION BUILDING,
No. 36 Bromfield St., Boston.
C. F. WELLS, MANAGER.

CASH PREMIUMS.
IMMEDIATE ANNUAL DIVIDENDS.
The Entire Profits of the Company Divided Equitably among the Policy-holders.
All Policies Non-forfeitable.

ANNUAL REPORT.

January 1, 1870.

Assets, January 1 1869	$1,486,271.31
Income for 1869.	
Premiums and Interest	1,344,026.19
	$2,830,297.50

EXPENDITURES FOR 1869.

Death Claims, surrendered and Lapsed Policies	$380,505.80	
Expenses and Commissions	254,833.16	
Dividends	53,212.03	
		788,550.99
Assets, Jan. 1, 1870		$2,041,746.51
New Policies issued in 1869, 5,158, insuring		$11,426,582.00
Policies in force Jan. 1, 1870, 10,987, insuring		$24,626,070.00

Cash Dividends upon the "Contribution Plan," Ranging from 16 to 50 Per Cent. Paid during the Current year.

DIRECTORS.

Hon. JOHN A. DIX, New York.	JAMES P. MAGEE, Methodist Book Concern, Boston.
JOHN J. CRANE, Ex-Pres't Bank Republic.	WILLIAM WILKINS, Firm W. Wilkins & Co.
Wm. M. VERMILYE, Banker, (Vermilye & Co.)	JULIUS H. PRATT, Pres't of Montclair R. R., N. J.
CHAS. G. ROCKWOOD, Cashier Newark Banking Co.	WM. W. WRIGHT, Merchant.
Hon. GEO. OPDYKE, Ex-Mayor of New York.	CHARLES J. STARR, Merchant.
MINOT C. MORGAN, Banker.	WILLIAM ALLEN, Merchant.
THOMAS RIGNEY, Firm Thomas Rigney & Co.	GEO. W. CUYLER, Banker Palmyra, N. Y.
BENJ. B. SHERMAN, Treas. N. Y. Steam Sugar Refining Co.	GEORGE T. HOPE, Pres't Continental Fire Insurance Co.
AARON ARNOLD, Firm Arnold, Constable & Co.	JOHN H. SHERWOOD, Park Place.
RICHARD H. BOWNE, Welmore & Bowne, Lawyers.	WALTON H. PECKHAM, President, 185 5th Ave.
H. S. WALBRIDGE, Pres't Bank for the People, Toledo, O.	EDWARD H. WRIGHT, Newark, N. J.
WM. T. HOOKER, Vice-President.	GEO. W. FARLEE, Farlee & Titus, Bankers.
	WM. L. COGSWELL, Merchant.

WALTON H. PECKHAM, PRESIDENT.

WILLIAM T. HOOKER, Vice-President.
LUCIUS McADAM, Secretary and Actuary.
D. T. MACFARLAN, Manager of Agencies.

BOSTON (MASS.) REFERENCES:
Hon. N. B. SHURTLEFF, Mayor of Boston.
Messrs. STONE & DOWNER, Bankers.
JAMES B. BELL, Esq., Com. and Notary.
Hon. JACOB SLEEPER.
Messrs. E. P. DUTTON & Co., Publishers.
EDWARD TYLER, Esq., Cashier Suffolk Bank.

N. B.—Good Agents Wanted for the New England States and other localities.
Address: D. T. MACFARLAN, Manager, etc., P. O. Box 455, New York.
Mar. 2, 129l 26t.

S ALL THE FIRST-CLASS M
E SEWING MACHINES A
W WEED FAMILY FAVORITE, C
WHEELER & WILSON, H
HOWARD, ÆTNA, I
I AMERICAN, ETC., ETC. N
Sold for small Installments, as low as $5 PER E
N MONTH, or may be paid for in WORK done at S
home. For Circulars and Terms address,
G ENGLEY, RICE & PECK,
(Successors to Engley & Rice),
323 Washington, Cor. West St
Feb. 16, 16l 1y

THE WEED FAMILY FAVORITE SEWING MACHINE,

For *Simplicity, Durability, and Effectiveness,* in executing LIGHT and HEAVY work, is not equaled by any other machine.

"SHUTTLE," "STRAIGHT NEEDLE," "SELF-ADJUSTING TENSION."

Will Hem (wide and narrow), Fell, Cord, Bind, Tuck, Fringe, Baste, Ruffle, Gather, and Sew on at the same time. Hem, Stitch, Sews from thick to thin, and thin to thick, without change of tension.

—HAS BEEN AWARDED MORE—
First Premiums
THAN ANY OTHER.
Can be bought and payments made in
SMALL MONTHLY INSTALLMENTS.

Agents Wanted

In every town in New England. 50 Agents wanted on commission. Apply to or address
WEED SEWING MACHINE COMPANY.
JAS. H. FOWLER, Agent,
349 WASHINGTON STREET.....BOSTON.
Oct. 20, 43l 17t*